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ART. I. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ—*Novum Teſtamentum, Græce. Ex recenſione Jo. Jac. Grieſbachii, cum Selecta Lectionum Varietate. Lipſiæ, ſumptibus G. J. Göſchen.* Tom. 1 & 2; in Royal Quarto. Price £.5. 5*s.* Imported by Evans; Payne and Mackinlay; &c. 1804.

AMIDST the laudable efforts of ſcholars to preſent to the world, in the beſt poſſible ſtate, the precious remains of antiquity, and eſpecially the ineſtimable documents of our holy religion, there is no editor entitled to greater commendation than the judicious and indefatigable Dr. Grieſbach. Thirty years have now elapſed ſince the firſt edition of his New Teſtament appeared: and though the plan which he had adopted for exhibiting the text in its purity, as far as the lapſe of time and circumſtances would allow, was encountered at firſt by ſuperſtition and prejudice, we have now the ſatisfaction to find that the execution of it hath gradually overpowered oppoſition. Inſtead of confining himſelf to a repetition of the firſt printed copy, or the editions of Stephens and Elzevir, he adopted the project of the late Mr. Bowyer, who, a few years before him, publiſhed the New Teſtament on the authority of MSS. alone, without regard to any one aſſumed text, except as ſupported by them. The good ſenſe of this procedure was further exemplified by Dr. Grieſbach in his edition of 1796, of which the firſt and only volume as yet printed contained the four

Goſpels, and theſe are now given with new care in the volumes before us.

To the firſt of them a preface is prefixed, principally in reference to the new Greek types on which the work is printed, ſtating the reaſons which have determined the forms of the letters fixed upon; but theſe being almoſt wholly unintelligible to thoſe who have not the book before them, it would be uſeleſs to recapitulate, we therefore paſs on to ſuch obſervations as relate to the text itſelf.

This, Dr. Grieſbach ſtates to be the ſame which he had given in the edition of 1796, with, however, a very few exceptions in reſpect to ſuch readings as, upon further inveſtigation, appeared to preſent a more decided ground of preference.

The punctuation, alſo, and orthography, have undergone an advantageous reviſion, and the diacritical marks have been ſimplified and changed.

The method which Dr. Grieſbach has adopted to guide the reader in his eſtimate of the comparative value of the different readings, which is neglected by other critics, is ſo immediately clear as not to be miſtaken, the letters β, γ, δ, aſcertaining at once their comparative value, and noticing none which are not important; thoſe deſignated by β being almoſt of equal authority with the received readings of the text; thoſe to which γ is prefixed indicating ſuch as deſerve conſideration, whilſt δ marks ſuch readings as are in themſelves improbable, but are noted nevertheleſs becauſe they have had the ſupport of other editors and critics, or are for ſome incidental reaſon remarkable.

Varieties in punctuation are diſtinguiſhed by ς; and where the text of Elzevir or Wetſtein has been departed from, the vulgar text is placed in the margin, and indicated by κ for κοινη.

The cauſes of theſe criticiſms being contained at large in the prolegomena of the critical edition of 1796, and the uſe of them in the editor's commentary on the New Teſtament, of which the firſt faſciculus was publiſhed in 1798, theſe are referred to for more diſtinct information.

In reſpect to the beauty of this edition, it ſtrikes us as being altogether without rival. Whatever may be ſaid of the forms of the types, which have been ſelected and approved by the firſt ſcholars in Germany, they certainly are cut with conſummate ſkill; the ink is of the beſt quality; and nothing can exceed the paper, either for its texture or its colour.

The two remaining volumes will be publiſhed in the enſuing ſummer; each adorned with an exquiſite engraving. Thoſe already given are the Virgin and Jeſus, from Carlo Dolce; and

St.

St. John, from Guido: the two to follow are Chriſt, after Annibal Caracci; and St. Paul.

As a proof of the unremitted attention beſtowed upon the text, we have been aſſured that there is not an error, of an accent even, to be found through the whole.

While ſuch large ſums have been laviſhed on ſplendid editions of other works, we can hardly ſuppoſe that any loſs will be incurred by the ſpirited publiſher by the expenſe he hath beſtowed upon this.

Of his other publications notice will be taken hereafter.

ART. II. *Recreations in Mathematics and Natural Philoſophy: containing amuſing Diſſertations and Inquiries concerning a variety of Subjects the moſt remarkable and proper to excite curioſity and attention to the whole range of the Mathematical and Philoſophical Sciences: the whole treated in a pleaſing and eaſy manner, and adapted to the comprehenſion of all who are the leaſt initiated in thoſe Sciences: Firſt compoſed by M. Ozanam, lately re-compoſed by M. Montucla, and now tranſlated into Engliſh, and improved with many Additions and Obſervations, by Charles Hutton, LL. D. and F.R.S.* 4 vols. 8vo. pp. 2001, and near 100 Plates. Price 3l. 3s. Kearſley, London. 1803.

TO the trite obſervation of Martial, Turpe eſt difficiles habere nugas, which condemns every thing that is difficult without being important, much may with truth be objected, beſides the hints that are contained in the title page of this work. Thoſe at leaſt who employ the whole of their lives excluſively in amuſement, have no reaſon to ridicule him who can be amuſed with mathematical and philoſophical purſuits, however inſignificant the particular object of thoſe purſuits may be; but we may even go ſo far as to aſſert, that nothing which is extremely difficult, and yet poſſible, can be abſolutely trifling; ſince the mind, if only occaſionally employed in ſuch reſearches, muſt gain ſtrength, and vigour, and energy, by the exertion which is required in the act of overcoming the difficulty. There is, therefore, nothing truly contemptible in the moſt trifling of the amuſements of literature or ſcience; even an enigma or an anagram may ſometimes worthily employ a vacant hour: the habit of inveſtigation is of diverſified utility; the correction of an obſcure paſſage of a poet or an orator, is often nothing but the ſolution of an anagram: the whole of nature is an enigma, and he is the beſt philoſopher who is the moſt happy in its interpretation.

It muſt, however, be allowed that good taſte requires a certain degree of ſelection in the trifles with which we are to be

amuſed, and it has not always happened that mathematicians have been perſons of the beſt taſte. Hence we generally find in works of this nature, among much that is ingenious, ſomething that is inſipid and puerile: nor can it be expected that even the joint performance of Ozanam, Montucla, and Hutton, ſhould be wholly exempt from this imperfection.

The amuſements of mathematical and chemical philoſophy have frequently been intermixed with the elementary works on the different ſciences: Porta, Schott, Macquer, Nollet, Ferguſon, Wiegleb, Halle, Funk, and ſome other authors, have treated more or leſs copiouſly of them: Guyot, Decremps, and Pinetti have written on departments which have ſomewhat leſs pretenſion to the title of ſcience, under the name of Magie Blanche, or White Witchcraft. The volume of the Encyclopédie Methodique, intitled Amuſemens de Mathématique, contains almoſt the whole that was worth noticing in any of theſe works; the greater part is alſo to be found in the book now tranſlated from Mr. Montucla, except the arts of legerdemain; this work contains alſo many articles of more importance, which are not to be found in that volume of the Encyclopédie.

From the name of Dr. Hutton, ſo well known to the mathematical and philoſophical world, we have a right to expect a conſiderable improvement in a book which paſſes through his hands. We may, indeed, in particular parts of the "Recreations," diſcover that he has contributed ſome ſcattered articles, and made ſome trifling alterations; but there is, on the whole, ſo great an appearance of negligence, that we have ſometimes been tempted to ſuſpect that the tranſlation has been made by a very inferior pen, and that Dr. Hutton's name has been employed in order to procure a greater degree of public confidence. This ſuſpicion may poſſibly be groundleſs; but our reaſons for having entertained it will appear from the remarks which we ſhall have occaſion to make in the courſe of our review: theſe remarks, with ſome quotations intermixed, will afford the reader a ſufficient idea of the nature and arrangement of the work, without any ſeparate analyſis or abridgement, of which, indeed, from its very miſcellaneous nature, it is ſcarcely ſuſceptible. Some of our obſervations may alſo, we truſt, be uſeful to the editor, if a ſecond edition of the work ſhould ever be required.

The firſt part contains ſuch problems and inveſtigations as relate to Arithmetic. The properties of numbers, progreſſions, combinations, permutations, chances, indeterminate problems, magic ſquares, intereſt, annuities, and the values of lives, are copiouſly diſcuſſed, and ſome intereſting and uſeful reſults are preſented,

preſented. Many of the ſubjects are of a very trifling nature, and, in order to make them of any importance, require to be treated with all the accuracy and elegance that they admit: this has, however, not always been done; for inſtance, the 19th problem (p. 171), is this:

"Three jealous huſbands, with their wives, having to croſs a river at a ferry, find a boat without a boatman; but the boat is ſo ſmall that it can contain no more than two of them at once. How can theſe ſix perſons croſs the river, two and two, ſo that none of the women ſhall be left in company with any of the men, unleſs when her huſband is preſent?"

"The ſolution of this problem is contained in the two following Latin diſtichs:

"It duplex mulier, redit una, vehitque manentem,
Itque una; utuntur tunc duo puppe viri.
Par vadit, et redeunt bini, mulierque ſororem
Advehit; ad propriam fine maritus abit."

"That is: two women croſs firſt, and one of them, rowing back the boat, carries over the third woman. One of the three women then returns with the boat, and remaining, ſuffers the two men, whoſe wives have croſſed, to go over in the boat. One of the men then carries back his wife, and leaving her on the bank, rows over the third man. In the laſt place, the woman who had croſſed enters the boat, and returning twice, carries over the other two women."

If a problem like this is to find a place in a mathematical collection, it ought to be in order to introduce an example of ſome peculiar mode of inveſtigation, or ſome ingenious expedient for directing a calculation. It ſhould have been ſhown how many ſolutions the queſtion admitted; for that it admits more than one is evident from the Latin and Engliſh anſwers, which are actually different, although the one is called a tranſlation of the other; both, however, ſolve the problem, for it is obviouſly indifferent whether the laſt woman is brought over by one of the other women, or by her own huſband.

A ſimilar obſervation may be made reſpecting the 22nd problem, relating to a mode of making the knight at cheſs move, in ſucceſſion, into all the ſquares of the board. Four anſwers are given, one only of which forms a circle, ſo that the knight may return to the place from which he began to move, and which is conſequently applicable to all caſes, whatever may be the ſquare in which he is firſt placed. But Euler has ſhown in one of the volume of the Berlin Memoirs, if we do not miſtake, about the year 1750, that it is poſſible to perform this operation in a great variety of ways, and he has given ſome curious ſpecimens of a manner of deriving different tracks

from one which is already given; although he conſiders the problem in its whole extent as inſoluble by any known method of analyſis.

Under the article of political arithmetic, we find two curious tables of the values of lives, one by M. de St. Maur, taken from general obſervations; the other by M. de Parcieux, formed from accounts of the lives of annuitants. The difference is very ſtriking; the former makes the probable duration of the life of a new-born child 8 years, the latter nearly 31. A ſimilar cauſe has probably operated in the inſtance of thoſe whoſe lives have been inſured by the offices lately eſtabliſhed, and has rendered theſe undertakings much more advantageous than was expected on a fair calculation. The rough eſtimate which has been made by Demoivre and others, of the probable duration being equal to half the difference between the age and 86, agrees with St. Maur's table about the years 4, 30, and 78; but at 7, inſtead of 86, this number becomes 91½, and, according to de Parcieux, at 8 and 9 it becomes 95½: above 80, the approximation cannot be expected to apply. Some account is alſo given of the proportion of the annual births and deaths in different places to the whole population, and the ratio of 1 to 28 is mentioned as very near the truth. It may be added, that Dr. Price, in a paper publiſhed in the Philoſophical Tranſactions, makes the annual deaths in Stockholm $\frac{1}{17}$ of the population; in London, 1 in 20¾; at Northampton, 1 in 26½; in the Pays de Vaud, 1 in 45: at Ackworth, in Yorkſhire, 1 in 47; in Madeira, 1 in 50. At Stoke Damerel, in Devonſhire, alſo, it is ſaid that the annnal deaths are only about 1 in 50.

The Geometrical part, which is the ſecond in order, contains many uſeful propoſitions in menſuration and ſurveying: it is followed by a collection of problems for the exerciſe of the ſtudent, and by a copious table of the meaſures of different countries.

Some of the firſt problems relate to the mode of performing ſeveral geometrical operations in particular caſes, and with certain inſtruments only. Much might have been added here from the Geometry of the compaſſes, written in Italian by Maſcheroni, and tranſlated into French by Carette in 1797. It was from this work that Bonaparte, when he was ambitious of the reputation of being thought a man of letters, had learned a conſtruction which enabled him to puzzle the firſt mathematicians of Paris, and of the whole world. The problem was in itſelf extremely eaſy, but the mode of ſolving it depended on a combination which was not likely to occur to any geometrician at firſt ſight, except by accident. It was this: to dvide a

circle geometrically into four parts, by means of the compaſſes only. We begin by dividing the circle into ſix equal parts: the chord of each of them being equal to the radius, or to unity, and making with the chord of the next two a right-angled triangle, of which the hypotenuſe is the diameter of the circle. Conſequently, the chord of two parts is equal to $\sqrt{3}$; and if we draw interſecting circles with this diſtance as a radius, on the oppoſite points of the diameter as centres, the diſtance of the point of interſection from the centre will be $\sqrt{2}$, or the chord of one fourth of the circle, which was to be found. Simple as this ſolution is, we have known ſeveral good mathematicians foiled in their attempts to diſcover it.

An elegant theorem, invented by Euler, is inſerted (p. 289), without a demonſtration. "In every quadrilateral figure, the ſum of the ſquares of the four ſides, is equal to the ſum of the ſquares of the two diagonals, plus four times the ſquare of the line which joins the middle of theſe diagonals." For the demonſtration we are referred to the fifth volume of the New Memoirs of the Academy of Peterſburgh. The conſtruction of the baſe of the cells of bees is very properly introdueed as a wonderful inſtance of the inſtinct implanted by the Supreme Being even in the loweſt orders of the creation. It is only demonſtrable by means of the modern refinements of geometry, that the angular poſition of the planes concerned, is preciſely ſuch as to include the greateſt poſſible ſpace with a given ſurface.

A copious and intereſting detail of the various attempts of mathematicians and of madmen, to diſcover the quadrature of the circle, is principally extracted from an anonymous publication of Montucla on the ſubject. A ſpecimen of this will perhaps be new to many of our readers.

"If theſe men incurred only ridicule," ſays Mr. Montucla, (I. p. 362) and ridicule confined to the circle of a ſmall number of geometricians, we are now going to introduce one to whom the ambition of ſquaring the circle coſt much dearer. We allude to the Sieur Mathulon, who, from being a manufacturer of ſtuffs at Lyons, commenced geometrician and mechaniſt, but with leſs ſucceſs than Hippocrates of Chios, who, from being a wine merchant at Athens, became an illuſtrious geometrician. Sieur Mathulon, about forty years ago, depoſited the ſum of 1000 crowns at Lyons, and having announced to geometricians and mechaniſts the diſcovery of the quadrature of the circle, and the perpetual motion, declared he would give the above ſum to the perſon who ſhould prove that he was in an error. M. Nicole, of the Academy of Sciences, proved that his knowledge of geometry was very limited; that his pretended quadrature was a mere paralogiſm; and demanded the 1000 crowns; which were adjudged to him. The Sieur Mathulon demurred, and maintained that he ought to prove alſo the falſity of

his perpetual motion; but he loſt his ſuit; and M. Nicole gave up the 1000 crowns to the general hoſpital at Lyons, to which they were delivered.

"Had the Chatelet of Paris been equally ſevere, a ſimilar folly would have coſt much more to a man of ſome property, who, about thirty years ago, announced the quadrature of the circle; defied the whole world to refute him; and at laſt, by way of challenge, depoſited 10,000 livres" (400 guineas), "to be adjudged to the perſon who ſhould prove that he was miſtaken. It is impoſſible, without lamenting the weakneſs of the human mind, to ſee this grand diſcovery reduced to dividing a circle into four equal parts, by perpendicular diameters, turning theſe quadrants with their four angles outwards, ſo as to form a ſquare, and then pretending that this ſquare is equal to the circle. According to the principles of this pretended mathematician, for two figures to be equal, it is not neceſſary that they ſhould touch each other throughout their whole extent; it is ſufficient that they touch, or can touch. Thus the ſquare is not only equal to the inſcribed circle, but even to any figure included in the circle, the ſalient angles of which touch the circumference."

"It would not have been difficult to ſhow to any other perſon than the author, that this was abſolute nonſenſe. Three perſons appeared as claimants of the 10,000 livres; the cauſe was tried at the Chatelet, but this tribunal was of opinion that a man's fortune ought not to ſuffer for the errors of his judgment, when theſe errors are not prejudicial to ſociety. On the other hand, the King decreed that the bet ſhould be conſidered as void; and that both parties ſhould take back their money. The author extorted from the Academy of Sciences a ſentence, by which he was deſired to ſtudy the elements of geometry: but he was ſtill convinced that future ages would bluſh for the injuſtice done to him by that in which he lived."

We find in the next place ſome uſeful rules for determining the circumference of an ellipſis, together with a table of the lengths of ellipſes of various eccentricities. The moſt convenient approximation ſeems to be one which is borrowed from Dr. Hutton's Menſuration; by finding the circumference of a circle, of which the diameter is an arithmetical mean between the half ſum of the axes, and the ſquare root of the half ſum of their ſquares. Mr. Lambert's ingenious theorem deſerves alſo to be mentioned; it ſhows that every ſmall arc is equal to two thirds of its chord, together with one third of the ſum of its tangents, drawn from each extremity, and interſecting each other.

Dr. Hutton's mode of dividing the circle into any number of equal parts, is called (p. 396) "a ſolution little leſs curious than the geometrical quadrature of the circle, or the diviſion of the circumference into any number of equal parts at pleaſure,

ſure, and heretofore eſteemed almoſt, if not altogether, as difficult." In this inſtance, as well as in many others, it is to be regretted that not only Montucla's work is ſo incorporated with Ozanam's, that it is very difficult to know what perſon is meant when the pronoun "I" is uſed, but that the additions of the Engliſh tranſlator are equally undiſtinguiſhable from the works of his predeceſſors. A problem of this kind which is really curious and difficult, has been ſolved by Dr. Gauſs of Brunſwick, who has found a mode of dividing a circle into any prime number of parts expreſſible by the formula $2^n + 1$.

The tables of meaſures, which are found at the end of the firſt volume, are, perhaps, as correct as is neceſſary for ordinary purpoſes: but inſtead of "39.3786 inches," the real length of the French metre is 39.3710 Engliſh inches. Dr. Hutton appears to have followed, in ſome inſtances, the ſpelling of an anonymous paper, which was printed ſome years ago in the Britiſh Magazine; thus he writes "Chiliometre," and "Myriometre," inſtead of the barbarous terms Kilometre, and Myriametre. Why, then, does he retain Hectometre, and Hectolitre, inſtead of Hecatometre, and Hecatolitre? The groundleſs omiſſion of the vowel *a*, cauſes the words to excite the idea of ſix, inſtead of that of a hundred, in the mind of any reader converſant with the antient languages.

The third part of the work, with which the ſecond volume commences, relates to Mechanics, comprehending the properties of the centre of gravity, the conſtruction of ſeveral machines, together with ſome propoſitions borrowed from the ſciences of hydroſtatics and pneumatics, and tables of ſpecific gravities, and of the weights of various nations.

The weight of a cubic inch of water ought certainly rather to have been deduced from Sir G. Shuckburgh's experiments, than from thoſe of Mr. Everard (p. 28). It is difficult to conceive how Mr. Everard could find the weight of water "at 55° of Fahrenheit, in 1696," ſo many years before the thermometer of Fahrenheit was invented.

The remarks on the 18th problem of this part (p. 33), are completely erroneous: they ought not to have been made by Montucla, and ſtill leſs ſhould they have been retained by Dr. Hutton. "If we ſuppoſe two balls," ſay theſe authors, "the one made of gold, and hollow, the other of ſolid ſilver gilt, is it poſſible to diſtinguiſh the gold from the ſilver?"—"Whatever may be ſaid in the old books on mathematical recreations, we will aſſert that there are no means of diſtinguiſhing them, or at leaſt that the methods propoſed are defective." A method is then mentioned as the only practicable one, which conſiſts in meaſuring, by different teſts, the expanſion of the balls by

by heat, ſilver being known to expand more than gold by an equal change of temperature. Now, it is perfectly certain that there are two ways of determining this queſtion upon incontrovertible principles: the one by finding the centres of oſcillation, as deduced from the vibrations of the balls when ſuſpended, this centre being more remote from the centre of figure in the hollow than in the ſolid ball: the other much more ſimple, by cauſing the balls to roll together down an inclined plane, when the ſolid ball of ſilver will arrive at the bottom ſenſibly ſooner than the hollow ball of gold, becauſe the quantity of force loſt in the production of rotatory motion is the greater as the mean diſtance of the particles from the axis of motion is greater.

A ſtill ſtronger inſtance of inattention, to call it by no harſher name, is exhibited in the 32nd problem, (p. 60) relating to the equilibrium of a top.

"The top then being in motion," ſays Mr. Montucla, "all its parts tend to recede from the axis, and with greater force the more rapidly it revolves; hence it follows, that theſe parts are like ſo many powers acting in a direction perpendicular to the axis. But as they are all equal, and as they paſs all round with rapidity by the rotation, the reſult muſt be that the top is in equilibrio on its point of ſupport, or the extremity of the axis on which it turns." It is true that theſe forces completely deſtroy each other, and for that very reaſon none of them can remain to counteract the force of gravitation whenever the top begins to be inclined, and if no other powers were concerned, the top in motion would be as little capable of remaining in equilibrium on its point, as it is when at reſt. The true explanation depends on principles totally different: the equilibrium is maintained in this manner. Suppoſe the top to revolve from eaſt to weſt, in the direction of the ſun's apparent diurnal motion: then if the upper part ſhould chance to incline ſouthward, and the point be conſequently to the north of the centre of gravity, the point will neceſſarily roll, on account of the friction of the ground, a little to the eaſtward; the weſtern ſide of the point will then come in contact with the ground, and then it will roll ſouthward, ſo as to anticipate the primitive tendency of the centre of gravity to fall ſouthward; provided only that the rotation be ſufficiently rapid; and in this manner the equilibrium will be reſtored, whatever may have been the direction of the original diſturbance.

On the ſubject of water-wheels, Dr. Hutton refers to the Tranſactions of the American Philoſophical Society, from which he has extracted an eſſay in his dictionary, under the word Mill. It is ſurpriſing how obvious a miſtake has been committed

committed by the author of this paper, and overlooked by Dr. Hutton. He ſays that the common eſtimate of the force of the ſtream muſt be corrected, becauſe the number of float-boards immerſed in a given time, is proportional to the velocity of the wheel: but he has forgotten to obſerve, that the time of immerſion of each float-board is diminiſhed in the ſame proportion, and conſequently the more or leſs rapid ſucceſſion of float-boards is of no importance in this reſpect. The true reaſon of the inaccuracy of the theory in queſtion, which makes the effect greateſt when the velocity of the wheel is one third of that of the ſtream, inſtead of one half, as it appeared to be in Smeaton's experiments, has been very ſatisfactorily explained by Borda and others, who have ſhown that the quantity of water concerned in the impulſe is to be conſidered as nearly conſtant, whence the true maximum is eaſily inferred.

In the next problem it is aſſerted that the more float-boards a wheel has, the greater muſt be its effect, and this is ſaid to be demonſtrable both by theory and by experiment. But it is certain that there muſt be ſome limit to the number, for if it became infinite, the whole effect muſt obviouſly be deſtroyed: and there is ſome reaſon to think that in practice a very limited number is often the moſt advantageous.

Reſpecting the experiment of breaking a ſtick ſupported on two glaſſes, by ſtriking it in the middle, it is very juſtly obſerved, that though there are mathematical reaſons to ſhow how the experiment may ſucceed, thoſe who are inclined to perform it "will break many glaſſes before they break the ſtick." We ſuſpect that artifice has been occaſionally employed when the experiment has been exhibited, in chooſing a ſtick of very brittle wood, and perhaps taking ſome mode of diminiſhing its ſtrength at the place where it is to be broken.

Several machines intended by the inventors for the purpoſe of a perpetual motion, are deſcribed and ſhown to be fallacious in the 52nd problem. It is remarkable, that the author obſerves with reſpect to one of them, that "it might be difficult to point out the deficiency of this reaſoning; but thoſe acquainted with the principles of mechanics will not heſitate to bet a hundred to one, that the machine, when conſtructed, will not anſwer the intended purpoſe." Surely no perſon is qualified to write a book on mechanics, who is incapable of ſhowing the abſurdity of ſuch a machine: it is unneceſſary to deſcribe the conſtruction here, but the fallacy is, in ſuppoſing the bellows to open, and draw up a large quantity of mercury by the operation of a ſmall weight.

In ſpeaking of automatons, the coach of Mr. Camus is thus deſcribed (p. 116).

"Another

"Another very ingenious machine, and in our opinion much more difficult to be conceived, is that deſcribed by M. Camus, a gentleman of Lorrain, who ſays he conſtructed it for the amuſement of Louis XIV. when a child. It conſiſted of a ſmall coach drawn by two horſes, in which was the figure of a lady, with a footman and page behind. If we can give credit to what is ſtated in the work of M. Camus, this coach being placed at the extremity of a table of determinate ſize, the coachman ſmacked his whip, and the horſes immediately ſet out, moving their legs in the ſame manner as real horſes do. When the carriage reached the edge of the table, it turned at a right angle, and proceeded along that edge. When it arrived oppoſite to the place where the king was ſeated, it ſtopped, and the page getting down opened the door, upon which the lady alighted, having in her hand a petition, which ſhe preſented with a curtſey. After waiting ſome time, ſhe again curtſied, and re-entered the carriage; the page then reſumed his place, the coachman whipped his horſes, which began to move, and the footman, running after the carriage, jumped up behind it."

[*To be continued.*]

ART. III. *The Diſſertations of Maximus Tyrius: tranſlated from the Greek, by Thomas Taylor.* 2 vols. 12mo. pp. 520. Price 12s. Evans, London. 1804.

ECCE iterum Criſpinus! This is another* tranſlation in which Mr. Taylor makes his author unintelligible, and himſelf ridiculous. In Greek, Maximus is a very clear and elegant writer; how awkwardly is he introduced to the Engliſh reader, even in the firſt ſentences of his firſt diſſertation?

"In diſputing concerning dæmons, I can bear the oppoſition of arguments, I can endure the contention, and do not think that the conduct of him, who doubts with himſelf, or with another, concerning the exiſtence, eſſence, and magnitude of a dæmoniacal nature, is in any reſpect dire, erroneous, and abſurd. For here, indeed, the name is uncertain; the eſſence of that which is inveſtigated is unapparent, and its power is the ſubject of doubt. But now, in ſpeaking of divinity, how ſhall I act?" Vol. I. p. 2.

Mr. Taylor, ſurely, does not think it neceſſary that a tranſlator ſhould underſtand the idioms of the ancient language, much leſs take the trouble of finding equivalents for them in his own. Take the following examples:—In examining whether injuries ought to be requited, Maximus maintains the negative, and finds fault with the law of retaliation, as only remedying

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* See our account of Taylor's Plato; Imperial Review, vol. i. page 321.

remedying one wrong by the permiſſion of another. Hear Mr. Taylor:

"For if he who is injured returns the injury, evil will always paſs and leap from one to another, and injury will receive injury. For by the ſame right by which you permit him who is injured to return the injury, vengeance returns again from the ſame to the ſame; for the juſt is equal in both. Do you ſee alſo by Jupiter what you do in making juſtice conſiſt from injuries?" Vol. I. p. 24.

Again, in his xxth diſſertation Maximus ſays,—"he is inclined to feign a ſtory like one of the wiſe Æſop's; but in which the ſpeakers ſhall not be lions, eagles, nor things leſs vocal, oaks; my fable," he ſays, "ſhall proceed in the following manner. There was a time when Jupiter exiſted together with the heavens and the earth: the gods were the citizens of heaven; but men, the nurſlings of the earth, had not yet made their appearance." Mr. Taylor thus throws his dark and tattered cloak over thoſe plain ſentences:

"I am deſirous, conformably to the wiſdom of the Lydian (*i. e.* Æſop), to compoſe for you a fable. The ſpeakers in it, however, will not be a lion, nor an eagle, nor things ſtill leſs vocal than theſe, oaks; but they will be as follows: Jupiter was, heaven and earth, and the citizens of heaven, indeed, were the gods; but men, the nurſelings of the earth, had not yet emerged into light." Vol. I. p. 197.

One example more: ſchoolboys know that the Greek phraſe ἐν πρόσ denotes "things preſent," "things within reach:" but Mr. Taylor is ignorant of this and all ſuch matters. He therefore makes Maximus ſay, in his thirty-firſt diſſertation, "For the human ſoul, being of a daring nature, leſs knows that which is before its feet." (Vol. II. p. 101.) Mr. Taylor's ſoul may have feet, but it ſurely has neither head nor tail.

"As Maximus had not developed the profundity of the Platonic philoſophy, and as, when he diſcuſſes any thing pertaining to its more abſtruſe parts, his conceptions are generally inaccurate." (Pref. v. and ix.) Mr. Taylor has added notes to ſupply his author's imperfections: modeſt and generous proceeding, eſpecially in ſo learned a man! The firſt of theſe notes we looked into relates to the following words of Mr. Taylor's tranſlation (vol. i. p. 128): "Or what advantage do the Athenians derive from the Attic, or the Halicarnaſſenſes from the Ionic hiſtory? Or in what are the Chians more happy through this?" Mr. Taylor tells us, that "*by* the Attic and Ionic hiſtories, Maximus *alludes to* thoſe of Xenophon and Thucydides." (Vol. I. p. 128.) Yet the Halicarnaſſenſes,

ſenſes, as he calls the Halicarnaſſians, might have put him in mind of the firſt ſentence of Herodotus, and ſaved him from the diſgrace of placing Thucydides among the Ionic hiſtorians.

Such glaring ignorance as Mr. Taylor's would not venture to appear abroad and to ſhow its groſſneſs ſo often to the public, were it not accompanied and eſcorted by a preſumption not leſs extraordinary. Yet we truſt that it will never again be our unpleaſant duty to animadvert on his productions, which, though profeſſing to be tranſlations from the Greek, are not only unadorned by the leaſt tincture of claſſical elegance, but totally devoid of all accurate information and all rational entertainment. His underſtanding, if he ever had any, has been as completely overſet by the Dæmonology of the Platonicians, in which he is a firm believer, as the mind of Don Quixote was alienated or deranged by the fictions of knight-errantry. But the dæmon world of the Platonicians being entirely built on the trite and puerile fables of Grecian mythology, is not calculated, in the preſent age, to form the ground-work of any amuſing ſeries of adventures.

ART. IV. *Critical Remarks on many important paſſages of Scripture: together with Diſſertations upon ſeveral Subjects, tending to illuſtrate the phraſeology and doctrine of the New Teſtament. By the late Rev. Newcome Cappe. To which are prefixed Memoirs of his Life, by the Editor, Catharine Cappe.* 2 vols. 8vo. pp. 878. Price 16*s*. York; printed for J. Johnſon, &c. London, 1802.

IF we could for a ſingle moment ſuffer our opinion upon the merits of a book to be biaſſed by feelings of eſteem or reverence for the author, we ſhould here be in great danger of miſleading our readers. The memoirs prefixed to theſe two volumes, place before us a character ſo ſingularly amiable, from ſimplicity, benevolence, and patience, that we are irreſiſtibly impelled to love it. We are perſuaded that Mr. Cappe profeſſed conſcientiouſly what he really thought. We are informed that he endeavoured to qualify himſelf for the office of an interpreter of Scripture by the unremitting labour of more than forty years. The firſt impreſſion upon our minds, therefore, was to regard with the utmoſt deference the fruits of an employment undertaken from motives ſo pure, and purſued with ardour ſo unabated. But a careful peruſal of Mr. Cappe's Remarks has a little allayed the fervour of that admiration which was excited by the account of his virtues. A determined

mined recollection of the duty we owe to the public, as ſtrict and impartial examiners of literary productions, enables us the more clearly to deſcry thoſe defects in the author, from which he ſeems to have been exempt as a man.

Indeed, when we found that Mr. Cappe had indulged himſelf in an unbounded licenſe of inveſtigation, and that he had, without heſitation, committed to paper every opinion that occurred to him, whether the concluſions to which they led were ſanctioned by the concurrence of any one preceding writer or no, we could hardly expect but that upon many important points there would be a conſiderable difference of ſentiment between us. Few men have thought intenſely on a ſubject, and agreed exactly in every point: and ſurely, of all the ſubjects which from variety, difficulty, or importance, are likely to occaſion oppoſition of ideas, religion has ever proved a moſt fruitful ſoil for the faſcinations of novelty, for the ſubtleties of ſpeculation, and for the charms of contradiction.

Diveſting ourſelves, therefore, of our reverence for the virtues which adorned the Chriſtian in practice, we muſt conſider only the accuracy and judgment which he has ſhown in ſpeculation. But in diveſting ourſelves of a bias of perſonal regard, we truſt we ſhall not loſe ſight of what is ſtill due to this author, as well as to every other, who propounds opinions, however differing from our own, with candour and with ability. Beſides, we are far from having nothing to anticipate but errour or extreme refinement in the pages before us; for, amidſt ſome parts that we entirely diſallow, and ſome which incline us to pauſe, we have the ſatisfaction of finding much which the wiſe may commend for its ingenuity, and the good delight in for its truth.

From the contents of theſe volumes our readers can determine the probability that on many topics the author and his Reviewers may not agree: and they will alſo ſee the neceſſity of ſelecting a few prominent parts for the ſake of conveying a general idea of the whole.

"Vol. I. A Commentary on the Proem of St. John's Goſpel. *Introduction. Paraphraſe. Notes in Juſtification of the Paraphraſe. Reflections.* On the terms, "Kingdom of Heaven, of God, and of Chriſt," as uſed in Scripture. *General Reflections and Notes.* Diſcourſe of Jeſus with Nicodemus. Chriſt in the form of God. Phil. ii. 6—12. *Part I. Part II.* Paraphraſe and Expoſition of John v. 16, to the end. A Commentary on the ſixth chapter of John.

"Vol. II. Expoſition of the Lord's Prayer. Mat. vi. Luke xi. *Obſervations on the above.* Explication of the Hiſtory of the Temptation of Chriſt. *Notes on the Temptation. Reflections on the Temptation.* Diſſertation on Baptiſm; John's addreſs to thoſe who came to

to be baptized, and his exhortation. Reflections on the Miſſion of John the Baptiſt,—of his prophetic character, and of the peculiar importance to the people of the Jews of the arguments in favour of Chriſt drawn from prophecy. On Matthew, chap. v. 17—20. "*Think not that I am come to deſtroy the Law and the Prophets, &c.*" Idea of Judaiſm,—of its peculiar end and object, *Part I. Part II.* Appendix. *Of the Connections of the Jews with neighbouring nations.* On the intereſt of diſtant churches in the viſitation of Jeruſalem and Judea, and of the propriety of mentioning this viſitation in the Apoſtolical Epiſtles to diſtant churches. Paraphraſe on I Theſ. iv. 13, to the end, and v. 1—12. On the future life of man. On the phraſe, "Name of Chriſt." Chriſtian Principles.

In his endeavour to explain the proem to St. John's Goſpel, we do not think our author more happy than ſome of his predeceſſors. The meaning affixed to this important paſſage by Mr. Cappe coincides with the ideas of thoſe who ſtyle themſelves Unitarians. He appears to conſider the Son of God only as a Prophet more eminently diſtinguiſhed than others, inaſmuch as he was ſelected to diſpenſe the miraculous gifts of the Holy Spirit. In conſequence of this high appointment, our author conceives that all thoſe terms of dignity are applied to him which are met with in the Old and New Teſtament. And he founds his whole expoſition upon this preliminary obſervation, that St. John wrote his Goſpel with the particular view of ſhowing that the gifts of the Holy Spirit were expreſsly promiſed by Jeſus Chriſt as privileges and favours to be beſtowed after his aſcenſion.

"The gift of the Holy Spirit," he remarks, "appears to have been much in the mind of John at the time when he wrote his Goſpel. In the beginning of it, relating the teſtimony which the Baptiſt bare to Jeſus, he is much more minute than the other Evangeliſts, as to what reſpects the future greatneſs of Chriſt, as the diſpenſer of theſe miraculous powers: and it is under this idea, I conceive, that he wrote the *proem* of his Goſpel. The hiſtory of Jeſus, conſidered in itſelf only, is very properly introduced by that of his forerunner, who was ſent to prepare his way; written with a view of eſtabliſhing his divine authority, there is ſtill greater propriety in ſuch an introduction to the narration of thoſe miracles and diſcourſes, which would prove that God was with him: becauſe the miniſtry of John was itſelf the accompliſhment of an ancient prophecy, acknowledged by the Jews to relate to their Meſſiah; the accompliſhment, alſo, of more recent prophecies that were uttered before his birth, and at his circumciſion; and becauſe a principal part of the teſtimony of the Baptiſt to Jeſus conſiſted in the prediction of an event, (viz. the gift of the Holy Spirit) that was in itſelf a miracle in favour of the Goſpel; a miracle which, at the time when John wrote, was every where exiſting before the eyes of all people;

people; which was neceſſary to qualify the diſciples for the propagation of his doctrine; and by means of which it was that Jeſus became the great enlightener of the world." Vol. I. p. 5.

Our readers may judge from the following ſpecimens how far an expoſition, founded upon theſe previous views of the Evangeliſt's intentions, can be made to accord with the terms, employed by the ſacred writer to repreſent his own meaning.

" *The Common Verſion.*	" *Emendations of the Common Verſion.*
" 1. In the beginning was the Word, and the Word was with God, and the Word was God.	" 1. In the beginning was the Word, and the Word was with God, and God was the Word.

" Paraphraſe.

" From the firſt the Word was *ſo* with God, that God was the Word; i. e. the Chriſtian Diſpenſation did not take its riſe from any of the preſent preachers of the Goſpel, but from Jeſus Chriſt, the great original preacher of that word of God, who, during all his miniſtry, as the ſubſequent hiſtory will ſhow, was favoured with the extraordinary preſence of God, and who, before he came forth under that character into the world, i. e. out of the privacy in which he had hitherto lived, was ſo fully inſtructed, and qualified, and authorized for the errand upon which God ſent him, that it was not ſo properly he that ſpake to men, as God that ſpake to them by him.

" 2. The ſame was in the beginning with God. 3. All things were made by him, and without him was not any thing made that was made.	" 2. 3. He was in the beginning, or from the firſt, with God; all things were by him; and without him was not any that has been.

" Therefore, as it was fit, in the miniſtry that he committed to his Apoſtles, all things have been by his authority, and according to his direction; and of their own mere motion, without his warrant, nothing has been done by his miniſters."

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" 14. And the Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."	" 14. Nevertheleſs the Word was fleſh, yet full of grace and truth: he tabernacled among us, and we beheld his glory, as of the only begotten with the Father."

" Yet though this firſt preacher of the word was thus honoured with ſuch ſignal tokens of Divine confidence and favour, with ſuch extraordinary previous diſpoſitions to prepare the world for his reception, with ſuch wonderful communications of Divine wiſdom and power, with authority to confer ſuch important privileges on thoſe who received him and obeyed him; though he was inveſted with ſo high an office, and though his doctrine was confirmed by

ſuch demonſtrations of God's preſence with him, and he was hereafter to diſpenſe the gifts of the Holy Spirit, he was, nevertheleſs as the progreſs of this hiſtory will ſhow, a mortal man; yet his death was no detriment to the intereſts either of his doctrine or his friends, for even after he had left this world, in the clear and comprehenſive views of truth which he imparted to his diſciples, and in the abundance of ſpiritual gifts which he beſtowed upon them, he tabernacled among us; and herein we beheld the glory of this illuſtrious oracle of God; not indeed any radiant ſplendour, like that which came down into the tabernacle or temple, but the *peculiar glory* that was deſtined for Jeſus, this beloved Son." pp. 7—11.

A comment ſo very diſproportionate to the ſize of the text, where the original matter is buried under a load of explanation upon explanation, carries with it, at firſt ſight, an unfavourable appearance. And an advocate for the received interpretation may fairly draw a concluſion to his own advantage from this very circumſtance. He may contend that the words uſed by the evangeliſt are of common occurrence, and that there is no difficulty whatſoever in the conſtruction. The orthodox take theſe words in their uſual acceptation, and according to the regular order. The diſputants on the other ſide are embarraſſed by the plain obvious meaning of the terms, and, in order to get rid of it, completely abſorb it in a voluminous commentary.

Our author has beſtowed equal pains upon the notes which accompany the paraphraſe, and which occupy ſtill more ſpace in the volume. His grand object, in the outſet, is to prove that the words ἐν ἀρχῇ do not relate to the beginning of all things.

"This term," he ſays, "no doubt, may have very different ſignifications, according to the different ſubjects to which it is referred. It is ſometimes referred to the creation, but never without ſome manifeſt indication of that reference, either by the addition of the term κοσμου, *of the world*, or *univerſe*; or κτισεως, *of the creation*; or ſomething in the context that puts it beyond a doubt that its reference is to this. For inſtance, "he who made them in the beginning, made them male and female."

There is a grievous inaccuracy in this mode of arguing, about which, as it too often appears in theological writings, we think it neceſſary to enlarge. This ſource of error ariſes from *applying indifferently* the original words of Scripture, and the words by which they are tranſlated into another language, or from *miſapplying* both. The diſpute here is about the meaning of the words ἐν ἀρχῇ. Theſe words are with the ſtricteſt propriety rendered, "In the beginning:" but it by no means follows that the original of every paſſage, which is quoted as

containing the words "in the beginning," muſt neceſſarily exhibit *ἐν ἀρχῇ*. Indeed it does happen that the fact is quite otherwiſe.

A reader who ſatisfied himſelf with the arguments and illuſtrations in the volume before us, and who did not examine with accuracy every cited paſſage, might expect to find *ἐν ἀρχῇ* in the text alluded to by Mr. Cappe. He would, however, be far from diſcovering theſe important words in the Greek at Matt. xix. 4, and there is no authority, even in the Engliſh verſion, for ſuppoſing that they are to be diſcovered. The original has *ἀπ' ἀρχῆς*, which is tranſlated "at the beginning." The paſſage, in all probability, ſhould be printed differently, and thus rendered, "he which made *them*, made them from the beginning male and female:" i. e. from the very firſt, implying a continuance to the time when the words were ſpoken. Still, however, no light is thrown upon the particular phraſe which is, with Mr. Cappe, the object of inquiry. Again, in Heb. i. x, where a quotation is introduced from the 102d Pſalm, our verſion has—"Thou, Lord, *in the beginning*," &c. The Greek of the New Teſtament, and that of the LXX. (which indeed in this epiſtle are found to agree) uſes the phraſe *κατ' ἀρχὰς*, *at the beginning*.

Such a mode of quoting, it is evident, determines nothing. And it is not a little unfortunate for our author's ſtatement, that the words *ἐν ἀρχῇ*, put without any genitive caſe following, occur very ſeldom indeed in the Old or New Teſtament.—They are to be found Geneſis i. 1. John i. 1, 2. Acts xi. 15; and, if we can truſt our recollection and our Concordance, in no other place but theſe. In the laſt of theſe paſſages the context limits the words to a particular event. The remaining texts are ſo ſimilar in their manner of expreſſion, that it may be fairly preſumed they affix the ſame meaning to the ſame words. No reaſonable man, however, can entertain a doubt but that *ἐν ἀρχῇ*, in the firſt of thoſe texts, refers to a period prior to the exiſtence of the material world. It cannot, then, be inconſiſtent with the rules of ſound interpretation to apply the ſame phraſe, uſed by St. John, in the very ſame way.

The notes upon theſe two ſhort verſes extend through twenty-eight cloſe-printed octavo pages; and thoſe upon the remaining ſixteen verſes through eighty-ſix. For many reaſons we ſhall decline the laborious and fruitleſs taſk of attending the reverend author any longer in the thorny and perilous paths of Polemical Divinity.

The next object of inquiry in the volumes before us is the meaning of "the terms *Kingdom of Heaven, of God*, and *of Chriſt*,

Chriſt, as uſed in Scripture." Our author here advances an opinion which, as far as our recollection extends, is quite new. He produces various reaſons with a deſign to ſhow that this kingdom commenced with the aſcenſion of our Saviour, and terminated with the deſtruction of Jeruſalem.

There is undoubtedly much ingenuity, as well as Scriptural reſearch, in this treatiſe: but there is alſo a fondneſs for paradox which overlooks difficulties, and accommodates facts and expreſſions to preconceived ideas. When a divine quits the ſtrict and ſober bounds by which his province is limited, the intereſts of truth may ſuffer, though on his part unintentionally, by the eager purſuit of a favourite hypotheſis.—Wherever this danger appears, it is the Critic's duty, by a cautious yet candid examination, to explore every avenue through which error may glide; and at leaſt warn the unwary of the poſſibility of harm, till the whole extent of the paſſage be cleared of every obſtacle. For our parts, we are of opinion that ſome of the arguments by which this interpretation is ſupported, are weak and inconcluſive. Beſides, in the way that it is ſtated, it may have the effect of creating difficulties about ſome doctrines of unqueſtionable importance. It becomes us, therefore, briefly to ſtate ſome of our objections.

This Eſſay begins with a proof that the terms in queſtion are of the ſame import: and ſo far we are diſpoſed to agree with Mr. Cappe. He next attempts to ſhow that it does not appear from any thing contained in the Goſpels that this kingdom had commenced during our Saviour's reſidence on earth. He is however aware that one declaration may be cited againſt him.

'It is true that in Matt. xii. 28, and Luke xi. 20, it is ſaid by Chriſt, "if I by the Spirit of God caſt out devils, then is the kingdom of God come unto you."—ἔφθασεν ἐφ' ὑμᾶς——"Inſtead of aſcribing my works to Beelzebub, you ſhould rather have concluded that the kingdom of God, which in fact is near at hand, was even now already come upon you." From this it cannot be inferred that the kingdom of God was actually arrived.' (p. 136.)

We are by no means ſatisfied with this application of the paſſage in queſtion: and we are convinced that Mr. Cappe himſelf would not have been ſatisfied with it, unleſs he had been wedded to a ſyſtem. The phraſe φθάνειν ἐπί τι occurs in 1 Theſſ. ii. 16. φθάνειν ἐις τι, which ſeems to have the ſame meaning, is found in Rom. ix. 31. Philipp. iii. 16. In all theſe places an *actual arrival* of ſomething is, we think, intended to be expreſſed. The full force of the verb may be this: *furtim et nec opinato ad aliquem pervenire*. If, however, it be contended that the expreſſion may admit of doubt, the context

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is decifive as to the ſenſe in which it ought to be taken. Our Saviour is arguing from a circumſtance that had *actually taken place*. The drift of his argument is, that the circumſtance could not have happened but by an extraordinary interpoſition of the Deity; and that interpoſition is an evidence that the kingdom of God was arrived.

Another paſſage alſo is quoted by our author, which is at variance with his hypotheſis, although he ſeems not to ſuſpect it.

"Being aſked by the Phariſees, Luke xvii. 20, when the kingdom of God ſhould come? he anſwers, that 'the kingdom of God cometh not with obſervation;' i. e. not with ſuch extraordinary pomp as they expected; neither when it did arrive, (verſe 21) ſhould they ſay, 'Lo here, or lo there, for the kingdom of God was within them." (p. 135.)

Now, according to the moſt accurate notion we can form upon the ſubject, this anſwer of our Lord *does* confirm the opinion of ſome modern divines, relative to the uſe of the phraſe, "kingdom of God." Mr. Cappe, notwithſtanding, "hardly thinks that the phraſes, *kingdom of God, of Chriſt, of Heaven*, ever ſignify, the power and prevalence of truth and righteouſneſs in the hearts and minds of men, by which God and Chriſt reign there." (p. 194.) We muſt notice one more inſtance of the method adopted by the reverend author in expounding texts of Scripture:

"Theſe conceptions concerning the nature of the kingdom of Chriſt will perhaps be farther illuſtrated and juſtified, if we attend to the period of its *duration*.

"Paul ſpeaks expreſsly of the *end* of it, 1 Cor. xv. 24, when 'he ſhould deliver up the kingdom to the Father.' This kingdom could not be his own celeſtial recompence of happineſs and glory; it could not be the reign of truth and righteouſneſs: theſe cannot fail; nor can they, even in a figurative ſenſe, *be delivered up*. But the miracles with which the Chriſtian cauſe was maintained and promoted might, in a figurative ſenſe at leaſt, be delivered up to the Father. Miracles might ceaſe;—it was fit they ſhould ceaſe; and we know they were to ceaſe. There was no promiſe, nor any intimation, that they ſhould continue beyond the period of the Jewiſh economy; nor is there any evidence, much to be relied on, that they did. Jeſus promiſed to be with his diſciples to the end of the *age;* it is certain their ſupernatural powers did not ceaſe before: miracles were undoubtedly among them *till* that period: and though they might be withdrawn, not ſuddenly but gradually, they did not prevail beyond the diſſolution of the Jewiſh ſtate, as they had done before that cataſtrophe; *this*, therefore, may very properly be deemed the period of the reſumption of the ſupernatural powers. Hitherto Jeſus had governed his people by the Holy Spirit; his doctrine had

been ſupported and patronized by miraculous communications: *at that time* this kingdom ceaſed; the intereſts of Chriſtianity were committed to the ordinary operations of divine Providence; Jeſus *delivered up* the kingdom to the Father. He had then 'put down the rule, authority, and power,' over which he was deſtined to prevail; the 'principalities,' the 'powers,' the 'rulers of the darkneſs of this world;' Eph. vi. 12, the 'ſpiritual wickedneſſes in high places,' againſt which, till then, his diſciples had to wreſtle. Being aſcended into Heaven, and ſeated on the right hand of God, 'angels, authorities, and powers were made ſubject to him,' 1 Pet. iii. 22. i. e. the ordinances of the Jewiſh diſpenſation were now perfectly aboliſhed; 'he had ſpoiled and triumphed over principalities and powers:' his goſpel had been preached through the whole world, according to his own prediction, (Matt. xxiv. 14,) "for a witneſs to all nations;" in conſequence of which, "Satan (that adverſary againſt the truth, which lay in the national prejudices) was falling from Heaven," Luke x. 18. And now the great obſtacle to its progreſs, and the chief, if not hitherto the only, ſource of perſecution againſt his diſciples, the Jewiſh economy, was taken out of the way. *That* was the *conſummation* of his kingdom, the *laſt act* of that regal power, which, according to his own highly-figurative language, *he came to exerciſe in royal ſtate*, "in the clouds of heaven," Matt. xxvi. 64; "and all the holy angels with him," xxv. 31; "in the glory of his Father," Matt. viii. 38; "with power and great glory," Luke xxi. 27.—(p. 147.)

In this extract there is a ſtrange mixture of truth and error. Nothing can be more accurate than the ſtatement concerning the duration of miraculous powers; nothing more fallacious than the application of 1 Cor. xv. 24, to the deſtruction of Jeruſalem. The event alluded to by the apoſtle was not to take place till death itſelf ſhould have been deſtroyed; v. 26. It was an event in which man, in his mortal ſtate, was not to participate: ſee v. 50. It cannot be urged that the victory over death was completed by the reſurrection of our Lord, becauſe the whole reaſoning turns upon the final triumph which ſhall be obtained by *all men* over that enemy of their ſtate; and the terms uſed evidently ſignify ſomething that was then future. We may ſafely defy all the powers of criticiſm to prove that theſe predictions were verified at the period which Mr. Cappe aſſigns for their completion. How can he reconcile his hypotheſis, as to the kingdom of God, with the declaration that is made in a verſe above alluded to?—"Now this I ſay, brethren, that *fleſh and blood cannot inherit the kingdom of God*; neither doth corruption inherit incorruption." According to the apoſtle, the kingdom of God was ſtill future; it was to take place when all things, even Death itſelf, ſhould have been deſtroyed; it was to be enjoyed by good men

men in the glorified ſtate of their bodies. According to Mr. Cappe, the kingdom of God was already come, was nearly advancing to its termination; and had been already enjoyed by men in their ſtate of corruptibility. Utri Creditis, Quirites?

Having endeavoured to ſhow that implicit dependence muſt not be placed upon our author as an expounder of Holy Writ, we may now advert a little to the conduct of his argument. Mr. Cappe very properly begins with examining the paſſages which relate to the kingdom of God; and he determines that there are none in which the date of its commencement is marked with more preciſion, than that it was to take place before the end of that generation. Here, on a ſudden, we loſe ſight of the words, "kingdom of God, kingdom of Heaven, or Chriſt." The author, however, finds ſome phraſes which are more tractable. He diſcovers many places in which our Lord is ſaid to be glorified at and after his aſcenſion; and hence, by a proceſs of argumentation, rather more expeditious than regular, he gathers the concluſion that the kingdom of Chriſt commenced when he was thus glorified.

We cannot conceive it neceſſary to enter more largely into the examination of this hypotheſis. Enough, probably, has been ſaid to ſatisfy our readers that ſome, at leaſt, of the author's ſtatements are to be received with heſitation. We deſire earneſtly to repeat that we are always convinced of his ſerioufneſs, though we occaſionally diſapprove his logic: and we truſt that, in combating his poſitions, we have never departed from that ſpirit of liberality which is eminently due to the ſubject, as well as to the manner in which it is handled. Although the author thinks with freedom, he diſſents with mildneſs; he is paradoxical without levity, and poſitive without dogmatiſm.

We muſt here again, with regret, deviate from a rule which we would willingly preſcribe to ourſelves, and not conclude this article until a future number. The variety and importance of Mr. Cappe's Remarks have drawn us imperceptibly into a long train of obſervation: but other publications call upon us for notice; and we feel that we ſhould do an act of injuſtice if, when we have ſo freely expreſſed our diſſent, we did not bring forward ſome of the matter entitled to commendation.

(To be concluded in our next.)

ART. V. *Memoirs of the Life, Writings, and Correſpondence, of Sir William Jones. By Lord Teignmouth.* 4to. pp. 545. Price 1*l.* 10*s.* in boards. Hatchard, London. 1804.

IF men did not read more for amuſement than for inſtruction, the memoirs of the philoſopher and the ſcholar would be no leſs attractive than the life of the hero and the conqueror. For ſince the proper uſe of hiſtory, according to an antient writer*, is to furniſh a rule of conduct, by holding up examples of virtue and vice, to be imitated and avoided, without doubt we ſhall find ſomething more generally applicable in the examples of thoſe who have diſtinguiſhed themſelves by learning and philoſophy, than of thoſe who have been ſignalized by the ſlaughter of their fellow creatures, or the overthrow of ſtates and kingdoms. To do ſuch extenſive miſchief is happily within the reach of very few, and depends upon the unuſual concurrence of many external circumſtances; but to riſe to eminence in literature and the arts of peace is much more commonly attainable; as requiring little leſs than the due application of our natural faculties, with thoſe exertions which it is in our power to make. Yet ſo it happens, that the great maſs of readers hardly deign to notice ſuch as go on quietly and patiently in the ſearch of virtue or ſcience, but are eagerly inquiſitive after thoſe who have been the chief actors in ſcenes of war, and havoc, and devaſtation. It is one evil, yet not the only one, attendant upon this miſapplied curioſity, that ſome men have been neglected and forgotten, who, for the good done by them, were beſt worthy of remembrance and fame; while others have been recorded, not without applauſe, who ſhould rather, for their atrocious wickedneſs, have been left to rot in oblivion. In the life of Sir William Jones the numerous claſs of readers, to whom we have alluded, will find, perhaps, but little entertainment, for his actions were directed, not to the deſtruction, but to the benefit of his ſpecies. Nevertheleſs, that which is objected to the memoirs of literary men, (the want of incident) will not be obſerved here: for his life, though not expoſed to *accidents by flood and field*, nor encompaſſed with dangers in the purſuit of empire, was yet full of arduous adventure for the attainment of extenſive

* Hoc illud eſt in cognitione rerum ſalubre ac frugiferum, omnis te exempli documenta in illuſtri poſita monumento intueri: indelibi tuæque reipublicæ quod imitere capias; inde fœdum incæptu fœdum exitu, quod vites. Liv. Hiſt. Præf.

knowledge;

knowledge; and, to continue the compariſon, as the cataſtrophe of the warrior is peruſed with intereſt, if he falls in battle amidſt thouſands of ſlain, ſo the fate of Sir W. Jones becomes greatly intereſting by the importance of the laſt action in which he was engaged: this was the promulgation of a code of law, to give to thouſands ſecurity and happineſs. The glorious enterprize was ſucceſsful, but it coſt him his life; and he terminated his courſe like that hero who expires in the arms of victory.

The memoirs of this excellent perſon, which are now given to the world, were compoſed by a nobleman who undertook the work at the particular requeſt of Lady Jones, the widow of Sir William, a requeſt which moſt probably was ſuggeſted by the particular circumſtances that enabled him, better than other men, to fulfil the ſolemn truſt. For during the latter part of Sir William's life, he lived with him in the habits of familiar intercourſe; he was preſent at his laſt moments; and at that time he was chief governor of the country where Sir William held his high and honourable office. We feel a pleaſure in reflecting that this laſt public act of reſpect to his memory is conducted with a propriety and dignity that are ſuitable to his illuſtrious character.

The mode of compoſition which the noble author of theſe memoirs has choſen, is both judicious and ſatisfactory. His plan was to ſet forth the occupations and character of Sir W. Jones as far as poſſible from his own writings; or, as he ſays in the preface, "to make Sir W. J. deſcribe himſelf." For this purpoſe, he ſelected from his correſpondence a very conſiderable number of letters, and has introduced them into the narrative; by which means he has given to his work an appropriate value and authenticity. The other materials with which he was ſupplied are thus enumerated in his preface:

"For the firſt twenty-two years of it, my authorities are ample and ſatisfactory: they conſiſt principally of memoranda written by Sir William himſelf, and in deſcribing the occurrences of this period, I have frequently availed myſelf of his own words. I wiſh, indeed, that I could have uſed them excluſively, but the paper is not altogether in a form to admit of publication. The account of the laſt twelve years of his life in India is chiefly ſupplied by my own recollection, aſſiſted by information collected from his writings and correſpondence.

"Of the events of his life between 1768, his twenty-ſecond year, and the date of his embarkation for India in 1783, my information is leſs complete, although I have ſpared no diligence in endeavouring to collect all that could be obtained. I was in hopes that the recollection of his contemporaries at Oxford, where he occaſionally reſided until he left England, might have ſupplied ſome material

rial anecdotes, and that farther information might have been procured from his companions in Weſtminſter Hall, or on the circuit, but my reſearches have had little ſucceſs, and I am chiefly indebted to his correſpondence for the information which I have been able to communicate." (Pref. p. viii.)

In this complaint of the want of information we cannot entirely acquieſce. It does not appear that any great chaſm, or palpable deficiency in the narrative, is occaſioned by it. The account of thoſe fifteen years, from 1768 to 1783, is nearly as full in proportion as the ſubſequent period; nor do we find that any other part of the volume is much more interſperſed with anecdotes than this. The acquaintances of Sir W. J. in Oxford and Weſtminſter Hall, had probably little to communicate beyond what we may learn by neceſſary inference from his works and letters. His great and ſurpriſing attainments could not have been made without extraordinary attention and much retired ſtudy; and they who lived with him might have told of his cloſe application, which they muſt have conſtantly witneſſed: but anecdotes are not furniſhed in abundance unleſs by thoſe who ſpend abundance of time in company.

Having premiſed thus much concerning the form and ſubſtance of the work, we now proceed to give ſome account of the work itſelf. Our method will be to preſent the reader with a ſummary abſtract of its contents, and to inſert ſuch remarks as may occur, together with ſome little additional information reſpecting one or two points, which has been communicated to us from good authority.

The father of Sir W. Jones was of the iſle of Angleſey; and his anceſtors in the maternal line were traced, by a Britiſh genealogiſt, to the ancient Princes of North Wales. But he had in his perſonal merit a more unqueſtionable and honourable claim to diſtinction than genealogical ſplendour could give him. He was that philoſopher and mathematician who was celebrated in the beginning of the laſt century for ſeveral mathematical works of peculiar neatneſs and accuracy; and who numbered among his intimate friends Sir Iſaac Newton, and Halley. The wife of Mr. J. was Mary, the youngeſt daughter of George Nix, a tradeſman in London of conſiderable eminence in his profeſſion. Three children were the iſſue of this marriage; of whom the youngeſt, William, the ſubject of theſe memoirs, was born in London on the 28th September 1746. George, the eldeſt ſon, died in his infancy: the ſecond child, a daughter, Mary, who was 10 years older than William, married Mr. Ruinsford, an opulent merchant retired from

from buſineſs. This lady periſhed by a dreadful accident. She was burnt to death in 1802, by her clothes catching fire.

Mr. J. ſurvived the birth of his ſon William but three years. He died in July 1749, leaving behind him a great reputation, and a moderate property.

The care of the ſon's education now devolved upon his mother; and the premature loſs of ſuch a father was greatly alleviated by her abilities and watchful attention. Enough is related in the memoirs concerning this excellent perſon, to demonſtrate that ſhe well deſerved the affectionate eulogium of her huſband (p. 9.), and the grateful teſtimony of her ſon, who calls her the beſt of women (p. 204.). One anecdote which is told of her will ſhow, that ſhe bore a ſtrong reſemblance to her ſon, both in her capacity of acquiring knowledge, and in the benevolent ends to which ſhe applied it. Her ſiſter's ſon was left to her care: he was deſigned for the ſea. She made herſelf perfect in trigonometry, and the theory of navigation, for the purpoſe of inſtructing him in thoſe branches of his future profeſſion.

In the plan which Mrs. Jones adopted for teaching her ſon, ſhe rejected the ſeverity of diſcipline, and propoſed to lead his mind to knowledge by exciting his curioſity.

"By this method, his deſire to learn became as eager as her wiſh to teach: and ſuch was her talent of inſtruction, and his facility of retaining it, that, in his fourth year he was able to read, diſtinctly and rapidly, any Engliſh book. She particularly attended, at the ſame time, to the cultivation of his memory, by making him learn and repeat ſome of the popular ſpeeches in Shakeſpeare, and the beſt of Gay's Fables." (p. 13.)

The noble author here interrupts the courſe of his narrative to make the following obſervation upon the ſubject of early tuition:

"In common caſes, premature inſtruction has often been found to retard, rather than accelerate, the progreſs of the intellectual faculties; and the ſucceſs of it ſo much depends upon the judgment of the tutor and the capacity of the ſcholar, upon the ſkill of the one, as well as upon the diſpoſition and powers of the other, that it is impoſſible to preſcribe a general rule when inſtruction ought to begin, or a general mode by which it ſhould be conveyed: the determination in both caſes muſt be left to the diſcretion of parents, who ought to be the moſt competent to decide." (p. 13.)

Whatever truth there may be in this obſervation, we heartily wiſh it may not be miſapplied. We apprehend that the intellectual faculties are much more frequently injured by defect than exceſs of early cultivation. And we particularly mark this paſſage, leſt the writer's authority (which we hold as

as highly reſpectable) ſhould be perverſely quoted, and his argument alleged in caſes where he himſelf would condemn the fond indulgence or neglect of the inſtructors.

At ſeven years old Jones was ſent to Harrow ſchool. He had not been there two years when he broke his thigh; an accident which detained him at home for a twelvemonth. At his return to ſchool, he was uſed with ſeverity by the maſter for not being able to keep pace with thoſe boys who had been learning all the while that he was confined by his misfortune. Such treatment might have done irreparable injury to a boy of worſe temper or weaker ſpirits; but Jones poſſeſſed, in a high degree, "integrity and manly courage;" as his ſchool-fellow, Biſhop Bennet, has well noted in his character. To theſe two qualities it may be aſcribed, that this unjuſt uſage neither made him revolt from his ſtudies, nor dejected him: on the contrary, he was ſtimulated by it to extraordinary exertions, which in ſome little time ſet him at the head of his claſs, and gave him an untivalled ſuperiority for the remainder of his ſtay at Harrow. He left that ſchool in 1764, having been matriculated at Oxford ſome months before, in the ſpring of the ſame year.

It was this period of his life which was deſcribed in the following account of him by the late Sir John Parnell, another of his ſchool-fellows, and his particular friend.

He gave early proofs of his poſſeſſing very extraordinary abilities. His induſtry was very great; and his love of literature was the reſult of diſpoſition, and not of ſubmiſſion to control.

"His time being employed in ſtudy prevented his joining in thoſe plays and amuſements which occupied the time of his other ſchool-fellows; but it induced no other ſingularity in his manners: they were mild, conciliating, and cheerful. When I firſt knew him, about the year 1761, he amuſed himſelf with the ſtudy of botany, and in collecting foſſils. In general, the ſame purſuits which gave employment to his mature underſtanding were the firſt objects of his youthful attention. The ſame diſpoſition formed the moſt diſtinguiſhed features at an early and at a late period of his life. A deciſion of mind, and a ſtrict attachment to virtue, an enthuſiaſtic love of liberty, an uniform ſpirit of philanthropy, were the characteriſtics of his youth and of his manhood." (p. 28.)

Now, to ſhow upon what grounds this character of great learning and uncommon attainments was given him, we will exhibit a ſhort view of them. We ſhall not notice his proficiency in Latin and Greek, nor any of the ordinary buſineſs of claſſic ſchools, but only what he did beſide that buſineſs;—his *parerga*—the employments of his leiſure hours.

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In the firſt vacations after he was placed at Harrow he learned from his mother the rudiments of drawing. At the age of nine, during the confinement occaſioned by breaking his thigh, he conſtantly read the juvenile poems of Pope, and Dryden's tranſlation of the Eneid; and he compoſed verſes in imitation of thoſe authors. Upon his return to ſchool, finding himſelf behind his fellow-ſcholars, he laboured hard in the peruſal of various elementary treatiſes, which had never been explained or even recommended to him: and he applied them with ſuch ſkill and ſucceſs as advanced him to the top of his claſs. In his twelfth year he gave a remarkable inſtance of the powers of his memory, by writing out the Tempeſt of Shakſpeare from his own recollection. Soon after that, he tranſlated into Engliſh verſe ſeveral of the Epiſtles of Ovid, all the Paſtorals of Virgil, and compoſed a dramatic piece upon the ſtory of Meleager. During the holidays in theſe years he had learned the rudiments of French and Arithmetic; to which he added the ſtudy of the Italian. When in the upper ſchool he learned the Arabic characters; and he ſtudied the Hebrew ſufficiently to read ſome of the Pſalms. For the laſt months of his ſtay at Harrow, he was in ſome meaſure interdicted from ſtudy, becauſe his ſight was weakened by his great application. He employed the intervals to learn cheſs, by practiſing the games of Philidor.

At Oxford his ſtudies were purſued with increaſing ardour; and after a ſhort reſidence there, Univerſity College, of which he was at firſt an independent member, paid a handſome acknowledgment to his merit, by unanimouſly electing him one of the four ſcholars on the foundation of Sir Simon Bennett. In leſs than two years afterward, viz. on the 7th of Auguſt 1766, he ſucceeded to a fellowſhip on the ſame foundation.

At this period his fondneſs for oriental literature began to diſplay itſelf, firſt in acquiring Arabic. His ſtudy of this difficult language was diſtinguiſhed by a circumſtance which is worthy of particular notice. He diſcovered in London a native of Aleppo, who, though no ſcholar, could ſpeak and write the vulgar Arabic fluently. He prevailed on this man, Mirza by name, to accompany him to Oxford, and maintained him there ſeveral months, at an expence which his income could ill afford, for the purpoſe of getting the pronunciation by his aſſiſtance. This anecdote diſcloſes the ſingular energy of Mr. Jones's character. In ſevere application, and nights devoted to ſtudy, he perhaps was not unequalled; but here he manifeſted his love of knowledge by a zeal and enthuſiaſm in which he ſurpaſſed every rival.

In

In 1765 he accepted an offer which was made him, to be the private tutor of Lord Althorpe, now Earl Spencer. He had been recommended to the family of this nobleman, by that elegant ſcholar and correct judge of men and books, Dr. Shipley, afterward Biſhop of St. Aſaph; who, at that time, did not perſonally know him, but had ſeen and approved his compoſitions at Harrow, and particularly a Greek oration.*

By this engagement Mr. J. was placed in a ſphere entirely new to him. But the intereſting and delicate charge which he had now undertaken, though it removed him in ſome meaſure from the Univerſity, did not at all interrupt his literary purſuits. We paſs by the particular enumeration of theſe to come to his firſt publication, and the circumſtances which induced him to become an author at ſo early a period of his life.

The king of Denmark, who viſited this country in 1768, had brought with him an Eaſtern manuſcript, containing the life of Nadir Shah, which he was deſirous of having tranſlated in England.

"The Secretary of State, with whom the Daniſh miniſter had converſed upon the ſubject, ſent the volume to Mr. Jones, requeſting him to give a literal tranſlation of it in the French language; but he wholly declined the taſk, alleging for his excuſe the dryneſs of the ſubject, the difficulty of the ſtyle, and chiefly his want both of leiſure and ability to enter upon an undertaking ſo fruitleſs and laborious. He mentioned, however, a gentleman, with whom he was not then acquainted, but who had diſtinguiſhed himſelf by the tranſlation of a Perſian Hiſtory, and ſome popular tales from the Perſic, as capable of gratifying the wiſhes of his Daniſh Majeſty.—Major Dow, the writer alluded to, excuſed himſelf on account of his numerous engagements, and the application to Mr. Jones was renewed. It was hinted that his compliance would be of no ſmall advantage to him at his entrance into life; that it would procure him ſome mark of diſtinction, which would be pleaſing to him; and, above all, that it would be a reflection upon this country if the king ſhould be obliged to carry the manuſcript into France. Incited

* We have heard that Dr. S. himſelf owed his introduction into the firſt ranks of ſociety to a ſimilar circumſtance. His poem upon the death of Queen Caroline, which was firſt publiſhed in the Oxford Verſes 1736, attracted the notice of the Right Honourable Stephen Poyntz, who was Governor to Wm. D. of Cumberland.—He invited the author to his houſe at Midgham, in Berkſhire, who then became acquainted with Miſs Mordaunt, afterward Mrs. Shipley, a couſin of Mrs. Poyntz. Both theſe ladies were deſcended from an Earl of Peterborough. Lady Spencer was the eldeſt daughter of Mr. Poyntz. This note may ſerve to account for the frequent mention of that family in the ſubſequent letters.

Incited by theſe motives, and principally the laſt; unwilling to be thought churliſh or moroſe, and eager for reputation, he undertook the work, and ſent a ſpecimen of it to his Daniſh Majeſty, who returned his approbation of the ſtyle and method, but deſired that the whole tranſlation might be perfectly literal, and the Oriental images accurately preſerved. The taſk would have been far eaſier to him if he had been directed to finiſh it in Latin; for the acquiſition of a French ſtyle was infinitely more tedious, and it was neceſſary to have every chapter corrected by a native of France, before it could be offered to the diſcerning eye of the public, ſince in every language there are certain peculiarities of idiom, and nice ſhades of meaning, which a foreigner can never attain to perfection. The work, however arduous and unpleaſant, was completed in a year, not without repeated hints from the Secretary's office that it was expected with great impatience by the court of Denmark. The tranſlation was not, however, publiſhed until 1770. Forty copies, upon large paper, were ſent to Copenhagen, one of them, bound with uncommon elegance, for the king himſelf, and the others as preſents to his courtiers." (p. 41.)

To this Life of Nadir Shah he annexed a Treatiſe on Oriental Poetry, written in French; which we notice not only as a proof of his fine taſte and extenſive erudition, but as an inſtance of his judgment. For being well aware that his book might be liable to objections on account of the ſtyle, in which he was laid under a ſevere reſtraint throughout the tranſlation, he prudently added the Treatiſe, to ſhow, by the contraſt, what he was capable of performing upon that ſubject in French, had he been left to write according to his own diſcretion.

"What marks of diſtinction he received, or what fruits he reaped from his labours, he thought it would ill become him to mention at the head of a work, in which he profeſſed to be the hiſtorian of others, and not of himſelf; but to repel the falſe aſſertions which appeared in an advertiſement on this ſubject in the public papers, containing a moſt unjuſt reflection on the king of Denmark, he conſidered it a duty impoſed upon him, by the laws of juſtice and gratitude, to print at the beginning of his tranſlation the honourable teſtimony of regard which his Majeſty, Chriſtian VII. ſent publicly to London, a few months after the receipt of the work, together with a letter of thanks which he returned for ſo ſignal a token of his favour. From theſe documents, it appears that his Daniſh Majeſty ſent to him a diploma, conſtituting him a member of the Royal Society of Copenhagen, and recommended him, in the ſtrongeſt terms, to the favour and benevolence of his own Sovereign." (p. 42.)

Whatever Mr. J. might think it became him to mention at the head of his work, his noble biographer would ſurely have thought it right to inform us what fruits he reaped from this labour, if he had reaped any. We ſhould not have offered this remark

remark if it were not for the ſeeming ambiguity of the paragraph, which, after formally introducing the topic of remuneration, leaves it uncertain whether it did not all terminate in the Copenhagen diploma. It is therefore an act of juſtice to Mr. J. to ſtate, from his own evidence, that his undertaking was rewarded with no real benefit: for when he publiſhed the Speeches of Iſæus, near ten years afterward, he takes occaſion to ſay that Lord Bathurſt (to whom they were dedicated) had been his only benefactor.

His high reputation had now attracted the notice of many eminent perſons, both Engliſhmen and foreigners. Of the latter two are particularly diſtinguiſhed by their frequent correſpondence with Mr. J. Theſe were Baron Reviczki, a Poliſh nobleman, (who was afterward the Imperial Miniſter at Warſaw and at London) and H. A. Schultens, Profeſſor of the Oriental languages at Leyden. The letters that paſſed between them, chiefly upon topics of Eaſtern learning, form a conſiderable part of the Memoirs for ſeveral years, commencing in the year 1765: they are given in the Appendix as originally written, in French and Latin. And here we cannot but obſerve that the noble writer has done himſelf injuſtice in treating ſo ſlightingly his own tranſlation of theſe Letters. It required no apology; but, on the contrary, deſerves commendation for ſuch a freedom, and clearneſs, and eaſe, as would be taken for the original compoſition, if it were not profeſſed and known to be otherwiſe. We are bound to pay this due tribute to the merit of the tranſlation, becauſe we have to notice a few trifling inaccuracies in it. Another circumſtance to be mentioned reſpecting theſe Letters is, that we find no account of the Greek Letter, N° X., in the Appendix, nor any reference to it in the body of the work. The Letter, indeed, is of little importance, except as it is a proof that Mr. J. could acquire the eſteem of ſtrangers as well by a ſpirit of liberality and courteſy, as by his literary attainments. It is written to thank him for his great civilities, and to deſire a continuance of his kindneſs, by ſome foreigner who was upon the point of leaving England. It contains neither ſubſcription nor date of the year.

Among the letters of this period we cannot avoid noticing that of Mr. J. to Lady Spencer, which contains an account of his excurſion from Oxford to Foreſthill, in the following pleaſing deſcription:

"TO LADY SPENCER.

"*September* 7, 1769.

"The neceſſary trouble of correcting the firſt printed ſheets of my Hiſtory, prevented me to-day from paying a proper reſpect to the memory of Shakeſpear, by attending his jubilee. But I was reſolved

to

to do all the honour in my power to ſo great a poet; and ſet out in the morning, in company with a friend, to viſit a place where Milton ſpent ſome part of his life, and where, in all probability, he compoſed ſeveral of his earlieſt productions.

"It is a ſmall village, ſituated on a pleaſant hill, about three miles from Oxford, and called Foreſt Hill, becauſe it formerly lay contiguous to a foreſt, which has ſince been cut down. The poet choſe this place of retirement after his firſt marriage, and he deſcribes the beauties of his retreat in that fine paſſage of his L'Allegro:

Sometime walking, not unſeen,
By hedge-row elms, on hillocks green,
* * * * *
While the ploughman, near at hand,
Whiſtles o'er the furrow'd land,
And the milk maid ſingeth blithe,
And the mower whets his ſcythe,
And ev'ry ſhepherd tells his tale
Under the hawthorn in the dale.
Strait mine eye hath caught new pleaſures,
Whilſt the landſcape round it meaſures:
Ruſſet lawns and fallows grey,
Where the nibling flocks do ſtray;—
Mountains, on whoſe barren breaſt
The lab'ring clouds do often reſt;
Meadows trim, with daiſies pied,
Shallow brooks, and rivers wide;
Towers and battlements it ſees,
Boſomed high in tufted trees.
* * * * *
Hard by a cottage chimney ſmokes,
From betwixt two aged oaks, &c.

"It was neither the proper ſeaſon of the year, nor time of the day to hear all the rural ſounds, and ſee all the objects mentioned in this deſcription; but by a pleaſing concurrence of circumſtances we were ſaluted, upon our approach to the village, with the muſic of the mower and his ſcythe; we ſaw the ploughman intent upon his labour, and the milkmaid returning from her country employment.

"As we aſcended the hill, the variety of beautiful objects, the agreeable ſtillneſs and natural ſimplicity of the whole ſcene gave us the higheſt pleaſure. We at length reached the ſpot whence Milton undoubtedly took moſt of his images; it is on the top of the hill, from which there is a moſt extenſive proſpect on all ſides: the diſtant mountains that ſeemed to ſupport the clouds, the villages and turrets, partly ſhaded with trees of the fineſt verdure, and partly raiſed above the groves that ſurrounded them, the dark plains and meadows of a greyiſh colour, where the ſheep were feeding at large; in ſhort, the view of the ſtreams and rivers, convinced us that there was not a ſingle uſeleſs or idle word in the abovementioned deſcription, but that it was a moſt exact and lively repreſentation of nature.

Thus will this fine paſſage, which has always been admired for its elegance, receive an additional beauty from its exactneſs. After we had walked, with a kind of poetical enthuſiaſm, over this enchanted ground, we returned to the village.

"The poet's houſe was cloſe to the church: the greateſt part of it has been pulled down, and what remains belongs to an adjacent farm. I am informed that ſeveral papers in Milton's own hand were found by the gentleman who was laſt in poſſeſſion of the eſtate. The tradition of his having lived there is current among the villagers: one of them ſhewed us a ruinous wall that made part of his chamber; and I was much pleaſed with another who had forgotten the name of Milton, but recollected him by the title of The Poet.

"It muſt not be omitted that the groves near this village are famous for nightingales, which are ſo elegantly deſcribed in the Penſieroſo. Moſt of the cottage windows are overgrown with ſweetbriars, vines, and honey-ſuckles; and that Milton's habitation had the ſame ruſtic ornament we may conclude from his deſcription of the lark bidding him good-morrow.

Thro' the ſweet-briar or the vine,
Or the twiſted eglantine:

for it is evident that he meant a ſort of honey-ſuckle by the eglantine; though that word is commonly uſed for the ſweet-briar, which he could not mention twice in the ſame couplet.

"If ever I paſs a month or ſix weeks at Oxford in the Summer, I ſhall be inclined to hire and repair this venerable manſion, and to make a feſtival for a circle of friends in honour of Milton, the moſt perfect ſcholar, as well as the ſublimeſt poet, that our country ever produced. Such an honour will be leſs ſplendid, but more ſincere and reſpectful, than all the pomp and ceremony on the banks of the Avon. "I have the honour, &c."

Mr. J. muſt certainly have viewed this rural ſpot with a poet's eye, ſo little reſemblance do we diſcover between the real appearance of the place and thoſe features which he thinks furniſhed Milton with hints for his deſcription in the Allegro. To inſtance in the article of water only, Milton ſays,

"Strait mine eye hath caught new pleaſures,
Whilſt the landſcape round it meaſures.
* * * * *
Shallow brooks and rivers wide."

There is no brook at Foreſt Hill which can make part of a landſcape; nor is there any thing to be called a brook, unleſs it be the overflowing of a ſcanty well, which is concealed in a ditch. And if the ſtreams of Iſis and Cherwell may be dignified with the name of rivers wide, they will hardly appear ſo from this hill; for the neareſt point at which they can be ſeen from thence is more than four miles diſtant. The river Thame holds its courſe nearer, but if it be viſible at all from Foreſt Hill is not to be denominated a wide river.

We

We truſt that the following information will not be unacceptable to our readers, as it is immediately connected with the purport of the foregoing letter, and the great poet who is ſo honourably mentioned in it.

Foreſt Hill, the reſidence of Mr. Powell, the father of Milton's firſt wife, is ſituated about four miles from Oxford, on the north ſide of the London road. It derives its name from the ancient foreſt of Shotover, which lies on the other ſide of the road, and which in the time of Mr. Powell was ſtocked with deer. He was a verdurer or keeper of that foreſt. His houſe was near the church; and when Mr. Jones viſited this place, ſome remains of it (viz. two rooms, one over the other) were ſtanding; and the upper room contained a large quantity of writings. Theſe rooms were not inhabited; but there was an indifferent farm houſe very near, of a later date, which occupied part of the ſite of the old manſion, and was perhaps built with the materials. It was in this year (1769), or the following, that Mickle, the well-known tranſlator of the Luſiad of Camoens, came to reſide at Foreſt Hill: he had lodgings in a large farm, or manor houſe, which by ſome was reputed to be the houſe in which Powell had dwelt: but that was not ſo; yet the farmer who occupied it was alſo tenant of the eſtate that had been Powell's, and of the houſe upon it (the indifferent farm houſe juſt before mentioned), where he placed ſome of his family and workmen. Mickle, during his reſidence here, invited two gentlemen of the univerſity (among whom he had many acquaintance), to join him in looking over the papers we have ſpoken of, to ſee whether they contained any thing relating to Milton. Upon examination they proved to be in general of a much later period; and conſiſted almoſt entirely of drafts of leaſes, and other legal inſtruments: and they appeared to have been the property of an attorney. But in the other houſe, where Mickle lodged, there was a ſmall quantity of papers, how or when brought thither was not known; among theſe were found about twenty that were eſteemed worthy of notice and preſervation. They were either letters to Mr. P. or ſhort writings concerning his affairs. Of the letters, one was from the biſhop of Oxford, in 1636, to thank him for the preſent of a buck; and another, dated about 1644, was from the governor of Oxford, Sir Thomas Glemham; threatening him, that if he did not threſh out his wheat, and bring it to Oxford market, he would ſend his troopers to fetch it. The contents of the reſt were not more important than theſe: and though ſome of Mr. P.'s family were noticed in one or two of the papers, no mention whatever of Milton or his wife was diſ-

covered. There exiſted a report in the farmer's family, that ſome ſearch among the papers had been made before, by a lady, with the ſame view that Mickle and his univerſity friends examined them. If the report was well founded, we may conclude that the ſearch was unſucceſsful, ſince no reſult of it has ever been committed to the public. It may be added, that there is no authority for ſuppoſing that Milton ever had an habitation of his own in this village.

Mr. Jones continued to be the private tutor of Lord Althorpe ſomewhat more than five years. But whatever ſatisfaction he might derive from his connection with that noble family, the ſituation did not altogether correſpond with his feelings. He was deſirous of a condition more ſuitable to his capacity, and habits; and looked forward to ſomething of higher importance and diſtinction than he could ever hope to obtain from his preſent office. The law ſuggeſted itſelf to him as a profeſſion in which he had every reaſon to expect ſucceſs, from his extraordinary talents and induſtry. The advice of his friends coinciding with his own inclinations, determined him how to proceed. He accordingly reſigned his charge in Lord Spencer's family, and entered himſelf a ſtudent of the Temple in Sept. 1770.

He was now devoted to the ſtudy of the law. Upon which his biographer obſerves, 'that it was more than could be expected that he ſhould at once renounce his attachment to Oriental learning and literature in general;' and produces, from his letters, one or two circumſtances that are amuſing; as they ſhow the ſtruggle between his affection for his former ſtudies, and his apprehenſion of having it thought that he ſtill applied himſelf to poetry. See Memoirs, p. 99.

While he was a ſtudent of law he wrote what he calls 'A little Philippic againſt an obſcure coxcomb.' This was a French letter to one Anquetil du Perron, who had publiſhed a life of Zoroaſter, with ſome ſuppoſed works of that philoſopher; to which he prefixed an idle account of his travels in India, and elſewhere, while he was collecting information upon his ſubject. Oxford was one of the places which he viſited for this purpoſe; and he repaid the civilities that he met with there by ſome illiberal reflections upon thoſe gentlemen who had kindly received him. The letter was a well-deſerved chaſtiſement of his vanity and ingratitude.

In the beginning of 1774, Mr. Jones publiſhed his Commentaries on Aſiatic Poetry; a work which was received with applauſe, both by the learned in England, and by the Oriental ſcholars of Europe in general. Theſe two publications excepted, his compoſitions from this time bore ſome relation to his

his profeſſional ſtudies. Such was his tranſlation of the ſpeeches of Iſæus, which treat of the laws of ſucceſſion to property among the ancient Athenians. Such, alſo, was the pamphlet intitled "An Enquiry into the Legal Mode of ſuppreſſing Riots;" and his Eſſay on the Law of Bailments.

He was called to the Bar in 1774; and in 1776 was appointed a Commiſſioner of Bankrupts by the Lord Chancellor Bathurſt: for this ſubſtantial token of regard, which was wholly unſolicited, he makes a handſome acknowledgment, in the dedication of his Iſæus, as has been already mentioned.

The year 1782 was diſtinguiſhed by a remarkable occurrence in the life of Mr. Jones: this was his nomination as a candidate to repreſent the Univerſity of Oxford in parliament, upon the reſignation of Sir Roger Newdigate. As the Memoirs do not rightly account for his failure on that occaſion, we ſhall briefly explain the circumſtances in which Mr. Jones then ſtood, and the ſtate of the Univerſity at that time with regard to their parliamentary repreſentatives. Some years before Sir R. Newdigate reſigned his ſeat, Sir W. Dolben had accepted an invitation from the Univerſity to be their member, upon an unexpected vacancy; and he had relinquiſhed this ſeat at the next general election in conſequence of an engagement to the county of Northampton. Theſe particulars are proper to be mentioned, becauſe it is unuſual for the repreſentatives of the Univerſity to leave their ſeat for any other in the Houſe of Commons; and it is no leſs unuſual for the Univerſity of Oxford to remove thoſe gentlemen whom they have once choſen for their repreſentatives. By this previous connection with the univerſity, Sir. W. Dolben's intereſt there was ſo much ſtrengthened as to render it a very arduous attempt in any one who ſhould become his opponent: and Dr. Scott's friends found it ſo; for after Mr. Jones had withdrawn they declined the conteſt without coming to a poll. But Mr. Jones became a candidate with ſtill leſs probability of ſucceſs: for he was ſet up in oppoſition, not only to Sir W. Dolben, but to his own college, in oppoſing Dr. Scott, who was a fellow and tutor of the ſame ſociety, and was known to be ſupported by them, and by numerous other friends, whom his reſidence and ſituation in the Univerſity had given him the opportunity of acquiring. This kind of oppoſition is very rare in Oxford, and never ſucceſsful there at any election. Mr. Jones's failure, therefore, is not to be attributed in any degree to his political principles, or his Ode to Liberty; though theſe might be alleged by ſome individuals who were not inclined to vote for him: the real cauſe was the eſtabliſhed and preponderating intereſt of thoſe to whom he was oppoſed.

That under ſuch circumſtances he was induced to be put in nomination may be imputed to the inconſiderate zeal of his friends. That he ever deſigned to thwart the wiſhes of his college we cannot believe. That he entertained a high eſteem for Dr. Scott, and had been zealous to ſerve him on a former occaſion, we ſhall prove by an original letter written to Profeſſor White, which we are permitted to inſert here.

Duke-Street, 24 Nov. 1773.

Dear Mr. White,

I write this in the greateſt haſte to requeſt you, that, *if your voice be not already engaged* on the other ſide, you will attend on Thurſday, the 2d of December, in favour of Scott, who is candidate for the vacant Profeſſorſhip of Ancient Hiſtory; and that you will exert your influence in the ſame cauſe. Might I alſo trouble you to preſent my beſt reſpects to Drs. Hunt and Adee, requeſting their intereſt in ſupport of my friend? I preſs this with uncommon zeal, as I have a particular eſteem for the Candidate, and know him to be worthy of every honour or advantage that our Academical body can confer. I ſhall be in Oxford the 1ſt of December, for the purpoſe of giving my vote; and ſhall return to London on the next day. My mother and ſiſter deſire their compliments.

" I am, dear Sir,
" Your ever faithful friend and ſervant,
" W. JONES.

" To the Rev^d Mr. White,
" Fellow of Wadham College, Oxford."

We cannot conſider the iſſue of the above-mentioned conteſt as ultimately unfavourable to Mr. Jones, if (as the Memoirs relate) " he would have ſacrificed, to obtain that ſeat in parliament, not only an Indian Judgeſhip of £.6,000 a-year, but a Nabobſhip with as many millions. On the contrary, we think that he has done more benefit to himſelf, and to the world, in the ſtation for which he was reſerved. He had been encouraged for ſome years paſt to look forward to a ſeat on the Bench at Calcutta; and, at length, in March 1783, during the adminiſtration of Lord Shelburne, he was appointed a Judge there, by the eſpecial friendſhip of the late Lord Aſhburton. On this occaſion he received the honour of knighthood: and, in the following month, he had the happineſs to accompliſh his wiſhes, by his marriage with Anna Maria Shipley, the eldeſt daughter of the Biſhop of St. Aſaph.

The portion of Sir W. Jones's life, which we have hitherto delineated, may be regarded as one unceaſing exertion of ſuperior talents and induſtry, by which he raiſed himſelf to a ſtation

a ſtation of high importance and dignity: and the Memoirs will confirm this repreſentation, by the uniform teſtimony of his numerous correſpondents and acquaintance; among whom are to be found ſome of the moſt diſtinguiſhed characters of the age, in rank, and learning, and virtue.

He now prepared to go and take poſſeſſion of his office; and in April 1783 embarked for India.

(To be continued.)

ART. VI. *The Principles of Moral Science. By Robert Forſyth, Eſq. Advocate.* Vol. I. 8vo. pp. 520. Price 9s. Bell and Bradfute, Edinburgh; Longman and Co., London. 1805.

THE ſcience of Morals preſents to the human underſtanding ſome of the moſt difficult and important ſubjects of enquiry. To the inveſtigation of other ſciences we generally bring an unoccupied and unprejudiced mind; whereas, before reaſon dawns, the principles and rules of moral conduct are ſo firmly and cloſely interwoven with our frame, that we ſeldom ſtop to enquire whether they be true; and if we do, are generally unable to diſtinguiſh and ſeparate what is weak or hurtful from what is beneficial and ſound. Beſides, many of the points to be ſeparately examined are ſo ſubtle and evaneſcent, and the reſult of the enquiries and experience of mankind is ſo confuſed and contradictory, that we are often inclined or neceſſitated to break off our enquiries, and to think and act according to thoſe principles and rules which have accompanied our growth, and which ſeem part of our nature, left, by unfixing theſe, and not being able to ſubſtitute others, we ſhould expoſe ourſelves to the charge, and ſuffer from the evils, of inconſiſtency.

In no ſcience has the doctrine of *univerſals* led philoſophers more aſtray from certainty and ſound ſenſe than in Morals. Inſtead of conſulting their own feelings, or appealing to the experience and conduct of mankind, in order to determine the object which all men *ſuppoſe* they have in view in their rules and habits of life, they have ſuffered their imaginations to form ſome undefined and inexplicable idea of the fitneſs or truth of things, according to which they wiſhed to regulate every action. Hence it is evident, that, even if the duties they inculcated had been neceſſarily connected with the grand object which all men have in view, yet as they would not condeſcend, or were not able, to point out that connection, no practical conſequences could enſue from their inveſtigations or doctrines.

If the reader judge of Mr. Forſyth's plan from the title of the firſt chapter of his book, he will conclude that he is determined to avoid the vain ſpeculations of *the univerſaliſts*.—"The ultimate object of human purſuit," Mr. Forſyth very properly conſiders as neceſſary to be aſcertained previouſly to his pointing out the means by which that object may be obtained; but, we apprehend, few readers will continue to peruſe the work from any expectation of inſtruction, (whatever amuſement they may hope for) when the following ſentence, which muſt give the character to all that follows, meets their eye. "It appears to me, then, that the great object which the human race ought to purſue, and the attainment of which they ought to regard as the buſineſs of their lives, is not to produce happineſs, pleaſure, or felicity in themſelves or others; but that, on the contrary, the end for which they were formed, and which alone they can purſue with ſucceſs, is the improvement of their whole intellectual faculties, whether ſpeculative or active."—(p. 9.) Leſt his readers ſhould ſuppoſe that he means merely to aſſert the *old doctrine*, that the moſt pure and independent happineſs of man muſt ariſe from the cultivation of his intellect, he takes ſpecial care to tell him, that "there is little doubt that a profligate, poſſeſſed of health and thoughtleſs vivacity, is as happy a being as a Newton, embracing the univerſe in his ſublime conception; and is far happier than the virtuous elder Brutus when avenging his country of the crimes of his own children."—(p. 13.) After the peruſal of this and many ſimilar paſſages, is it unjuſt or too ſevere to maintain, that the mind of Mr. Forſyth is either very weak or very perverted?—that he either cannot attain that cultivated and comprehenſive intellect, which, according to himſelf, forms one part of the duty of man; or that having attained it, he forgets the other branch of duty, and inſtead of endeavouring "to produce the improvement of the minds of other rational beings," directs his ſophiſtry to perplex their underſtandings. He at once points out the path which we ought to tread, and withdraws the object which alone can be expected to induce us to enter on it. He wiſhes the profligate to become enlightened like Newton, and heroical like Brutus; and at the ſame time tells him, that if he be already poſſeſſed of health and thoughtleſs vivacity, he need not deſire to imitate theſe characters, ſince they were not more happy than he is. He forgets, that before man can act he muſt will; that before he can will, he muſt have ſome object of deſire; and that, by the very meaning of the term, nothing can be deſirable which does not promiſe felicity.

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It ſeems as ſuperfluous and unneceſſary to examine the proofs of this ſtrange doctrine, as it would be to attend to the reaſonings of him who would undertake to demonſtrate that a ſtone thrown upward ſhould remain ſuſpended in the air. A mind not warped by the love of ſophiſtry, or ſoured by misfortune, inſtead of inferring, from an attentive examination of this world, that its Contriver and Author never intended we ſhould enjoy happineſs in it (p. 16), would have diſcovered many different ſources of felicity within the reach of every condition, and would have endeavoured to point them out by ſuch marks that they could not be miſtaken. After all, Mr. Forſyth is probably merely diſputing about words;—by happineſs he may mean, not that ſtate in which the pleaſurable ſenſations preponderate over thoſe of a painful nature, but that in which no moment of the moſt tranſient or lighteſt miſery occurs. As we admit, with great heſitation and reluctance, the idea of a man's having been expoſed to ſuch a continued ſeries of misfortunes, as not only to baniſh from his expectation all idea of happineſs, but alſo to cramp or diſtort the faculties of his mind, we cheriſhed the belief, as long as we poſſibly could, that Mr. Forſyth differed from the reſt of mankind merely in the meaning he affixed to his terms. We were, however, completely driven from this charitable opinion when we were informed that, "we ought to regard the Contriver of our conſtitution, neither as a malevolent being, who has deviſed a ſyſtem of miſery, nor as a being who wiſhes to produce mere pleaſure or felicity for its own ſake, but as a ſkilful artiſt, who delights in the diffuſion of mind through the univerſe, and who has contrived this world for the purpoſe of training up men to the poſſeſſion of intelligence. Pleaſure and pain ſeem to be almoſt equal in his eyes, and to be uſed indifferently, as they beſt promote his grand purpoſe of creating energy of character."—(p. 23, 24.)

It appears to us, that the ſame mode and train of argument by which we prove the exiſtence of an intelligent being, would, if properly underſtood, and ſeen in all its relations, lead us to infer, that this being is poſſeſſed of moral attributes. This mode of argument, independently of revelation, is ſtrictly analogical: we are conſcious with reſpect to our own operations, and we witneſs in the operations of others, that every effect which manifeſts deſign was preceded by the exertion of intellect; hence, whenever we ſee any object which bears marks of deſign, the mind naturally paſſes to the conſideration and belief of an intelligent cauſe; but every perſon muſt be conſcious that he never did, and never can, exert his intellect without ſome object in view, from the attainment of which he

he either is sure or expects to attain, what seems desirable to himself. It is as impossible (if degrees of possibility can be imagined) for intelligence to act without some motive, as it is for an effect to exist without a cause; but we can form no conception of any motive which does not include the idea of happiness; or, in other words, we cannot conceive an intelligent being destitute of moral attributes:—if he seeks his own happiness by diminishing the happiness of others, we call him malevolent; and benevolent, when in his opinion they coincide, and when, consequently, in order to secure his own, he exerts his intellect and his power to secure and promote that of his fellow-creatures. If it be objected, that, according to the principle of this argument, the happiness of the Deity must *depend* on that of his creatures,—the reply is obvious and satisfactory:—as the works of God can be only such as he willed them to be, it is as improper to say that the Deity *depends* on them, as it would be to say that a man is dependant who has the power to do whatever he pleases. If the train of reasoning we have stated be satisfactory (and every part of it appears to us to bear directly and forcibly on the point in question), Mr. Forsyth must believe in the existence either of a malevolent or a benevolent being;—but as he conceives, from a curious induction of particulars (p. 17—19), that "the very form of our world is hostile to the idea, that its Author created it for the purpose of producing happiness to the human race," he is driven to a conclusion, which, perhaps, upon reflection, its singularity may more readily induce him to maintain than its logical inference,—that the Author of our being designed us to be wretched.

We have detained the reader's attention on the first chapter so long, because it seems the most laboured, though perhaps not the most paradoxical in the book; and we hope we have thus excused ourselves from the trouble of formally and minutely examining those inferences which depend in a more immediate and necessary manner on the introductory and fundamental proposition.

In the second chapter he treats of the "qualities which constitute moral perfection."—These, according to him, consist of the two following; "First, of a capacity to think or to judge clearly; and secondly, of a capacity to act vigorously." (p. 40.) Several very judicious observations occur respecting the advantage and necessity of wisdom and fortitude; and were we not continually reminded that these qualities, even when possessed in their utmost purity and vigour, cannot add a single *iota* to our felicity, we might be induced to treasure up his rules, and apply them to the regulation of our conduct. The

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author, however, has not completely eradicated his former mistaken notions about the object of human pursuit, and the qualities of human action; or, perhaps, he finds it impossible to convey his new opinions in a language formed by men who thought there were such things as happiness and misery, and who expressed *desires* which, it now appears, they only imagined they felt, by words that spoke intelligibly to their fellow-creatures; for the terms *good* and *evil*; *virtuous* and *right*, and *duty*, are still used by Mr. Forsyth.

Chapter iii. contains a view of former systems of morality, all of which, of course, he opposes, because they hold out happiness as the ultimate object of human pursuit. "There can be no doubt," he says, "that we ought to act properly, fitly, usefully, righteously, and in a manner agreeable to our situation: but how shall it be known that we are doing so?" But suppose that a person were to doubt whether he ought to act in this manner, how would Mr. Forsyth solve his doubts? If he were to reply, that by fitness, propriety, &c. he meant, in that manner which would "increase the intellectual excellence of our nature," does he imagine that any, not satisfied with the former proposition, would be satisfied or convinced by this change of terms? The question would still recur, Why should I wish to increase the intellectual excellence of my nature? and till Mr. Forsyth could answer this satisfactorily, or, in other words, by proving that intellectual excellence is the road to greater happiness than is already possessed, he would fail to produce conviction, desire, or action. Mr. Forsyth very justly remarks, that "that can never be an ultimate object of pursuit, and a supreme rule of action, which itself requires to be ruled and directed by something else." Does he not also perceive, that whatever is the rule of conduct can never be the ultimate object? As well might he maintain, that the knowledge of agriculture was the ultimate object of the farmer. It is impossible for him or any philosopher to alter or modify the ultimate object of human pursuit: if, instead of attending to general ideas, conjured up by their own imaginations, philosophers had opened their eyes on human nature, they would have discovered, that what remained for them to ascertain were, the habits of thinking and of acting, by which the ultimate object might be secured most completely and fully:—they would have found, that a necessary connection is established between the different degrees and kinds of happiness of which man is susceptible, and the different modes of conduct which, as a being endowed with different corporeal and mental inlets to happiness, he can pursue; and that man will best answer the end of his existence, by gaining a complete

plete and accurate knowledge of this connection. Truth muſt be purſued, and intellect cultivated at firſt, and for a conſiderable length of time, on account of the advantage which we expect to derive from them; afterward, by a law of our nature palpably obvious, and eaſily referrible to the maſter law of aſſociation, what was formerly ſought after as a mean, becomes the immediate object of deſire, independently of any reference to its connection with the advantage it is calculated to produce, and even when it is entirely ſeparated from every expectation of producing it. Many philoſophers have hence imagined, that the love of truth is innate and diſintereſted: but if they conſult their own feelings, they will be convinced that the diſcovery of truth is attended with pleaſurable ſenſations; and if they trace back theſe aſſociated ideas to their origin, they will find that the operations and improvement of intellect pleaſe, becauſe they have experienced, or have been taught to expect, ſome ſeparate good from them. It is even by no means uncommon for a man to find pleaſure in performing actions, which he is firmly convinced cannot poſſibly, in any inſtance, lead to thoſe deſirable conſequences, from their real or ſuppoſed connection with which he was at firſt induced to ſtrengthen them into a habit. If Mr. F. will examine his preſent feelings, and can recal the opinions or convictions which firſt induced him to ſet ſuch a high value upon intellectual attainments, he will probably find that even now they render him more happy than he would be if deſtitute of them, and that he formerly looked to ſome object beyond them, to which he ſuppoſed they would neceſſarily lead. It is a very curious and inexplicable phenomenon in the human mind, that the moſt perfect habits coincide with what is denominated inſtinct, in inciting to the performance of actions, without the moſt diſtant or evaneſcent idea of happineſs to be derived from them.

In the ſecond part Mr. F. treats of the private duties of men. As he conſiders the cultivation of the intellect as paramount to every other duty, he employs the firſt ſix chapters of this part in analyzing the different faculties and powers of the human mind, and in pointing out the mode in which they may be improved, and the cauſes which have produced error in ſcience. The didactic part of theſe chapters contains ſeveral important and uſeful precepts; but the following paſſage, beſide ſeveral others, affords a happy ſpecimen of a cuſtom, not uncommon among metaphyſical writers, of impoſing upon their readers, and not improbably on themſelves alſo, confuſion or inanity for novelty and profoundneſs.

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"In acquiring knowledge, the underſtanding exerts itſelf thus; all human knowledge conſiſts of an acquaintance with objects, and with the reſemblance or difference of objects. Every ſound exertion of the underſtanding, therefore, conſiſts of a compariſon of objects. This compariſon is made by a joint effort of the perceptive and voluntary powers. The mind can only perceive one object at a time. In comparing two objects, it firſt attends voluntarily to the one, and *thereafter* to the other. If no change is felt to take place in the ſtate of the mind or perception, the objects are ſaid to be alike, but otherwiſe they are ſaid to differ" (p. 79).

Thoſe who wiſh to be initiated into the myſteries of mathematics need no longer be deterred by the difficulty which meets them in the form of the common definition of a point, as Mr. F. has removed what had confeſſedly perplexed the different commentators on Euclid. "The mathematical point, or the general term, is merely the verb to point, or puncture under the diſguiſe of a ſubſtantive noun, in the ſame manner that the verb to move is converted into motion, or to exert into exertion" (p. 121). Had Mr. F. comprehended the principle of the "diviſions of Purley," to which he refers in his chap. on the arrangement and formation of language, (in which the paſſage juſt quoted occurs) he would not have admitted it, or many ſimilar to it, if he wiſhed either to explain a real difficulty, or even to convey a meaning in what he wrote.

In the appendix to chapter 3d, "Of the Intellectual Faculties of Inferior Animals," the author endeavours to point out, very unſatisfactorily, in our opinion, "the particular powers, by the want of which they are diſqualified from acquiring the uſe of language, and from engaging in a career of improvement" (p. 123). It is, perhaps, impoſſible to point out fully and unobjectionably, all the cauſes of the difference between brutes and man; but two, very obvious and very powerful, immediately offer themſelves to the notice of the moſt ſuperficial enquirer. Man can bring to bear upon any object he wiſhes to inveſtigate, more ſenſes at a time, and each more completely, than any of the lower animals; and the ſenſations impreſſed on his mind at the ſame time, are not only more numerous, but alſo aſſociated more cloſely, and in a greater number of combinations. In fact, one of the great original differences between the mind of man and that of brutes, ſeems to conſiſt in the former being much more ſuſceptible of aſſociated impreſſions than the latter; and thoſe animals, ſuch as the dog and the elephant, which approach neareſt to man in their powers of memory and reaſoning, are found to poſ-

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ſeſs a greater number of aſſociated impreſſions than the other animals.

Of the peculiar turn of mind with which Mr. Forſyth ſeems to be poſſeſſed, we cannot give a more ſtriking and characteriſtic example, than that which the following reflections preſents:

"When I reflect that my mind is ſuperior to the mind of a dog, only becauſe my memory obeys my will, and that this difference may poſſibly ariſe merely from ſome minute circumſtance in our original organization, I am humbled by the conſideration; and I cannot help regarding the metempſychoſis, or tranſmigration of ſpirits, and the humane ſentiments which it inſpires, with a conſiderable degree of reſpect" (p. 126).

If Mr. F. is of opinion that the difference between man and a dog ariſes merely from a difference of organization, how can he think that a man can become a dog, or a dog a man? the matter, which formed the brain of the one, may indeed be employed in the ſtructure of the brain of the other, but as the organization is altered, it cannot with any propriety of language be called the ſame brain. The doctrine of the metempſychoſis neceſſarily ſuppoſes an immaterial, or at leaſt an indeſtructible ſoul.

In the 4th chapter Mr. F. either ignorantly, or purpoſely, uſes the word taſte (as applied to the mind), both in its ſtrict and philoſophical, and in its vague and popular ſenſe; and hence infers, that "the taſte for what is beautiful or ſublime, is the exertion of the underſtanding in diſcerning the labour of mind or intellect, and the degree of perfection that appears in theſe labours, and conſequently in the minds from which they proceed." One of his exemplifications of this doctrine will, if examined cloſely, point out at once its futility, and the probable train of reaſoning by which it obtained poſſeſſion of his mind.

"If one large picture and two ſmall ones are to be hung on a wall, the moſt beautiful manner of hanging them will be to place the large one in the middle, and a ſmall one on each ſide. Upon what principle does the beauty of this arrangement depend? the anſwer is not difficult: it depends upon the appearance of deſign, or thought. Were the pictures hung in any other manner, they would appear to be placed at random, and by mere hazard; whereas, in the other caſe, whoever comes to the ſpot, will readily perceive and find pleaſure in obſerving that a rational being has been here, and that mind or deſign has been exerted." (p. 141.)

But may not mind or deſign be equally exerted in placing a large and a ſmall one on each ſide, and the other ſmall one in

the middle? it is begging the question to maintain the negative, or to assert that a spectator would in the latter case not feel so much pleasure, *because* he did not perceive the same exertion of intellect. It is highly probable, that the pleasure derived from viewing the first disposition of the pictures arises entirely from association: we had previously viewed them frequently so disposed in houses, which we had been taught to consider models of taste, or with which in our minds many pleasurable ideas were associated; where these circumstances co-exist our pleasure from viewing a similar disposition will be greatly increased; whereas, if the disposition had been different in the two houses, we should immediately be able to separate the complex pleasure we felt in the former instance, into its individual parts. Let us suppose a mathematician, in the arrangement of his pictures, to form a diagram, by which he may demonstrate one of the propositions of Euclid;—this arrangement, according to Mr. F. as it discovered the exertion of much more intellect, ought to give more pleasure than the one he specifies. We derive pleasure from observing the terms and proportions of nature imitated by art, not because we transfer the idea of design from nature to art; for the scenery of nature pleases us without any reference to the design it manifests, but because those agreeable sensations, which we experienced amidst her scenery, from the softness and warmth of the air, the fragrance of the flowers, and the melody of the birds, (beside the ideas of peace, and innocence, and virtue, which education seldom fails to attach to a country life) are all called up again, whenever we view forms and proportions similar to those which impressed our minds at the instant we experienced those agreeable sensations and ideas.

It appears to us, that one of the most ingenious and elegant authors on the subject of taste, (Mr. Allison) has frequently confounded the emotions produced by the imagination, with those strictly attributable to taste. Whenever a landscape, &c. pleases, by *immediately* exciting pleasurable emotions, they ought to be referred to *taste;* but when the pleasure arises *by the intervention of those images which had formerly excited pleasurable sensations or ideas,* we should refer it to the *imagination.* The imagination, no doubt, at first lent its aid to produce all the constituent parts of a complex emotion, but afterward, by a common process in the law of association*, the intermediate

* All the emotions and affections of the mind seem to be formed by the same process, from the pleasures and pains of sense. The pleasures and pains of sense are associated with certain actions and objects: these actions and objects are, at first, willed and desired, or avoided

intermediate ſtep is left out, and the complex emotion, or any ſeparate part of it, is *immediately* excited by a ſimilar object. Let us ſuppoſe a perſon who had never ſeen an old caſtle to be introduced to a ſcene exactly ſimilar to many he had often viewed before, except that there was an old caſtle in it: the ſight of it will recal many images to his mind, and conſequently the aſſociated impreſſions,—and, probably, till he has frequently ſeen this caſtle, or ſimilar caſtles, the aſſociated impreſſions, not riſing without the intervention of the images, will not coaleſce with the emotions excited by the other parts of the ſcenery. It is highly probable, that every part of the moſt complex emotion, which we experience in viewing the ſcenes of nature, &c. was at firſt accompanied with its aſſociated image, or idea; but each part muſt have been aſſociated with ſo many different images, or ideas, at ſuch an early period of our lives, that it would be impoſſible to trace or analyze them. Whenever, therefore, a train of images paſſes through the mind at the ſight of any landſcape, &c. it ſeems improper to aſcribe the aſſociated emotions to taſte, as the object does not *directly* excite them, and as in reality the mind is attending to its own ideas, and not to the object. In ſhort, it appears probable, that no emotion can exiſt or be modified, except by the help of the imagination at firſt, and while this help is neceſſary it is improper to call it an emotion of taſte.

According to Mr. F. the emotions we experience when viewing a fine painting, or a cotton machine, when reading Milton, or Euclid, are exactly ſimilar in their nature, and referrible to the ſame cauſe, the perception of intelligence. "The idea of beauty may be annexed to whatever is moſt diſguſting, pro-

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avoided, on account of their aſſociations with the pleaſures and pains of ſenſe. In time the pleaſure or pain is transferred from the end to the means, and becomes mental. Thus, a child, at firſt, obeys his father from the pleaſures of ſenſe, that he experiences from obedience;—he afterward obeys him from the pleaſing mental emotion, ariſing from obedience, without any view to the pleaſures of ſenſe; or, in other words, the pleaſure being transferred from the end to the means, becomes mental. In like manner, when the pleaſure afforded to any of the ſenſes, is transferred from the object affording it, to any other object or idea aſſociated with it, the pleaſure of ſenſe ceaſes, and a mental emotion takes place. If philoſophers would watch the progreſs of mind in children, they would be more likely to perceive the mode in which nature proceeds, and the materials of which ſhe forms it, than by attempting to analyze it, when completely formed. Where we cannot make experiments ourſelves, it is our duty to watch the experiments of nature, if we wiſh to arrive at truth.

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vided only there be ſkill or wiſdom exerted; and thus, as before obſerved, even dung-hills and anatomical preparations may come to be regarded with pleaſure, becauſe they afford an opportunity of diſplaying ſkill or intelligence" (p. 149). The term beautiful may be applied, no doubt, to any quality of an object, but no perſon, who affixed a clear and determinate idea to it, would apply it both to a dung-hill and a landſcape, to a ſkeleton and a picture. The mind of that man muſt be ſtrangely formed, which can view the ſcenes of nature, or attend to the repreſentation and deſcription of thoſe ſcenes, and of the feelings and paſſions of the human heart, and confound the emotions with which they affect him, with thoſe ſenſations he experiences when examining the mechaniſm of a watch or ſteam engine.

The 6th chapter treats of the relative importance of the different ſciences. He divides human knowledge into three branches; morals, phyſics, and mathematics: reſpecting the laſt branch his ideas are very ſingular, and very clouded and erroneous. He denies that truth is aſcertained with greater correctneſs in mathematics than in any other branch of human enquiry. The whole facts of a mathematician are imaginary; and though his concluſions and reaſonings may be perfectly true and juſt reſpecting them, yet when he endeavours to reduce his ſpeculations to practice, "his art is found to have no higher certainty than any other." "Of this," he adds, "the courts of law have ample experience. I have known a piece of work meaſured by judicial authority ſix ſeveral times by as many artiſts, whoſe probity was not impeached, before the amount of the tradeſman's account could be fixed. After all, no certainty was obtained." "Were men of ſcience in other departments to proceed like mathematicians, they alſo could form concluſions which would be equally preciſe and certain. A moraliſt, for example, might imagine or *ſuppoſe* the exiſtence of a man poſſeſſed of perfect wiſdom, and perfect ſelf-command: he might ſuppoſe this wiſe man engaged in a moſt important purſuit, upon the reſult of which depended the welfare of thouſands: he might next ſuppoſe, that ſomebody ſhould be idle enough to offer to this perfect being a bribe of £. 100. to deſiſt from his purpoſe—it is evident that no concluſion in all mathematics is more certain than that, which the moraliſt might here make; and that it would be as impoſſible to move his imaginary virtuous being by a bribe of £. 100., as to bend an inflexible lever with the force of a pound weight. In ſhort, where reaſoners have the premiſes of their own making, it is their own fault if their concluſions are incorrect" (p. 192). Now it is evident, that the circumſtance,

that the fuppoſed perfect man would prefer the good he had in view to every other conſideration, forms part of the idea which the moraliſt entertains of a perfect man: and it is abſurd to ſay that the moraliſt *concluded* that his perfect being would reject the bribe, as to ſay that the chemiſt *concluded* that a compound, which he himſelf had formed, conſiſted of its component parts. Beſides, let Mr. F. or any other moraliſt apply the concluſions he draws from the ſuppoſed modes of thinking or action of an imaginary perfect being, to men as they really exiſt, and he will find, (if he has not already experienced it) that his inferences, if he truſt to them, will lead him far from the truth, and expoſe him to continued miſtake, diſappointment, and miſery. With regard to the fact mentioned by Mr. F. of the admeaſurements differing, though frequently repeated by ſo many different people, the inference any perſon converſant with menſuration would draw from it, would throw the blame either upon the ignorance or inattention of the ſurveyors; ſince adequate knowledge, and great care, equally applied by 100 perſons, could make the difference of their reſpective admeaſurements leſs than any aſſignable difference.

If Mr. F. had underſtood the nature of mathematical ſcience, and the eſſential points by which it is diſtinguiſhed from all other ſciences, he would have perceived that the concluſions of the mathematician muſt neceſſarily be the moſt certain, and the moſt extenſive (or rather univerſal) in their application. Mathematics is converſant about the forms and numbers of bodies; the other ſciences about their properties: the moſt complicated form can be reduced to circles and angles—the greateſt number to a combination of ſimple units; whereas we are yet ignorant of the conſtituent parts of bodies, and conſequently of the particular part to which we ought to refer the property we witneſs in the whole: the objects about which the mathematician is intereſted, can be clearly ſeen and diſtinguiſhed from each other by the uſe of a ſingle ſenſe; and as the ſenſations which enter by the eye, can be placed before the mind more eaſily and diſtinctly than any other ſenſations, the mathematician can work not only when objects are preſent, but alſo when they are abſent.

The mathematician can tell the properties of every combination of forms, for they all muſt be reducible into thoſe which he has frequently ſeen and examined. The chemiſt, though he knows that hydrogen and oxygen will form water, yet knows not whether the water may not be compounded of ſome parts only, and not of the whole of theſe apparently ſimple bodies, or whether light, or heat, or the electric

electric ſpark may not co-operate: and as he cannot diſtinguiſh hydrogen and oxygen from other airs, ſo eaſily as the mathematician can diſtinguiſh the ſimpleſt forms of bodies, he muſt either by proper teſts, which may deceive him, aſcertain that the airs he employs are hydrogen and oxygen, or truſt merely to his ſenſes, and thus expoſe himſelf to the greater probability of being miſtaken in the reſult he expects to produce. And even if a chemiſt is certain of the reſult of the combination of hydrogen and oxygen, and could foretel it in every poſſible inſtance, and if he, moreover, knew the reſult equally well of the combination of carbon and oxygen, yet he could not, independently of experiment, tell what combinations would reſult from the intermixture of theſe three bodies, whether they would form their reſpective ſeparate combinations, or whether they would unite and form one compound. A mathematician knows that not only every exiſting, but every poſſible right-angled triangle muſt have the ſquare of the hypothenuſe equal to the ſum of the ſquares of the other two ſides, becauſe every ſuch figure muſt have the ſame combination of forms, the properties of which are recogniſed clearly and certainly in almoſt every object around us: but the chemiſt would be miſtaken, if he inferred, that gold would be diſſolved in muriatic acid, becauſe he had found that acid to diſſolve tin, iron, copper, and ſilver; and till he had made ſome experiments, in all of which he is liable to be miſtaken, he could not certainly infer that a liquid, which *appeared* to him muriatic acid, and a metal which ſeemed to be iron, would unite and form a ſalt. In ſhort, the mathematician being converſant about thoſe properties of bodies, which are always viſible, and which nothing can affect, and which admit of few combinations and thoſe eaſily reſolved into their conſtituent parts, muſt neceſſarily arrive at more certain and general concluſions than the chemiſt, who knows not, and never can know, either the actual ultimate parts of matter, or the reſults of all the combinations even of thoſe parts, with which he is already acquainted. We are all mathematicians, in ſome degree, from our earlieſt years; we cannot open our eyes without perceiving the forms of bodies, and comparing them together; and the propoſition, that lines equal to the ſame line are equal to one another, appears ſelf-evident, merely becauſe we do not recollect the time when we did not know it, and becauſe every day affords us experience of its truth *.

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* There ſeems to be a difference between an *identical* and a *ſelf-evident* propoſition not ſufficiently attended to. No perſon *can doubt*

As the motions of bodies are, next to their forms, the moſt ſimple, and lie the moſt open to our perceptions, and as, moreover, they admit but of a limited number of combinations, Mechanical Philoſophy, or the Science of Motion, admits, next to Mathematics, of the greateſt certainty and the moſt extenſive application of its concluſions: but here the diſturbing forces of gravitation, repulſion, and a material medium, through which bodies move, interfere and render the concluſions of the mechanical philoſopher leſs conſentaneous to reality. After the obſervations we have made, we need not detain the reader by pointing out to him how the principle on which they are grounded, accounts for the comparatively limited and inapplicable knowledge which the metaphyſician and moraliſt poſſeſs.†

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doubt of an identical propoſition, where he underſtands all the terms of it; a perſon *may doubt* of a ſelf-evident propoſition even after the terms are underſtood, and may be convinced by experiment. No perſon, who knows the meaning of all the terms employed, doubts that the *whole* is equal to *all its parts*. In any particular caſe, he may doubt, whether *all the parts* are laid before him; but if he underſtand the meaning of the terms, and admit the truth of the aſſertion, that *all the parts of it* (i. e. of the *whole*) are there, he, without any induction or inference, admits that the whole is there, as readily as a perſon who underſtands Latin would admit that *domus* is a *houſe*. But, when I aſſert that A and C are equal, *becauſe* they are each equal to B, a perſon may refuſe aſſent, either becauſe he does not believe that each is equal to B, or becauſe he does not perceive that their reſpective equality to B makes them equal to each other. I may convince him that A and C are each ſeparately equal to B, and yet he may remain unconvinced that they are therefore equal to each other. In this caſe an experiment is neceſſary. In the caſe of the identical propoſition, no experiment is neceſſary, or, indeed, can be made. The mere underſtanding of the terms employed, and belief in the aſſertion that *all the parts of the whole* are mentioned, or laid before him, alone are neceſſary. An identical propoſition (as the ſtrict meaning of the word *identical* implies) is a propoſition in which the ſubject and the predicate are *words of the ſame meaning*. A ſelf-evident propoſition requires an experiment to be made (or the admiſſion of the truth of a reaſon, founded on experiment or obſervation) before the affirmation it contains can be aſſented to.

† When an object, which he had never ſeen before, is preſented to the mathematician, he can eaſily and certainly tell its mathematical properties: they depend upon its forms which his ſenſes immediately preſent to him, and the properties of which in their ſimpleſt

The remaining chapters of the ſecond part, Of intellectual Fatigue and Amuſement—Of the Appetites—Of the benevolent Affections—Of the malevolent Affections and Paſſions—Of the Paſſion of Avarice—Of Self Love—Of Ambition, Emulation, Pride, and the Love of Praiſe—Of Curioſity—Of the Paſſion for reforming the World—Of the acceſſory Paſſions—Of Habit—Review of the Value of the Paſſions—A ſpeculative and active Life compared——contain many ſingular, with ſome judicious and original obſervations, all of which receive a tinge from the jaundiced eye of the author's mind.

The third and laſt part of this volume is devoted to the ſubject of Religion, of which Mr. F. ſays there are two kinds—a religion of the imagination and the paſſions, and a religion founded on reaſon, or the dictates of the underſtanding. The former, from its nature, is in a ſtate of continual fluctuation. In illuſtration and proof of this obſervation he draws a curious fancy-piece, repreſenting the oſcillation of men's minds from credulity and ſuperſtition to the fanaticiſm of impiety. The objects in this piece are coloured more highly, and grouped differently from what they are in reality. If Mr. F. had not miſtaken his own ideas for facts, he would not have conſidered the few inſtances which hiſtory preſents, of alternate changes from ſuperſtition to ſcepticiſm, as the reſult of a general law, by which the paſſions, when carried to exceſs, deſtroy themſelves, and afterward accumulate excitability, by a long diſcontinuance of exertion and abſtraction of *ſtimuli*. Mr. F.'s hypotheſis has obtained ſuch full and conſtant poſſeſſion of his mind that it incorporates itſelf with every fact, and bends to its own purpoſe every obſervation and argument. If he be

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pleſt or more complicated ſtate he has frequently aſcertained: the analogy, therefore, either of its parts or of it as a whole, is ſo complete and ſo manifeſt, that he can without heſitation or miſtake foretel its properties. The chemiſt muſt expoſe himſelf to great trouble and uncertainty in finding out the conſtituent parts of a new ſubſtance, and even after he has aſcertained them, he may probably be miſtaken in ſuppoſing that the compound will poſſeſs the ſame properties as another compound, becauſe the conſtituent parts are the ſame, ſince the particular combinations, which he neceſſarily deſtroys during his experiments, may differ in each. The vegetable acids afford proofs of this. A chemiſt, therefore, muſt have much more trouble in his experiments; he muſt repeat them much more frequently than a mathematician, and, after all, he may *poſſibly* be miſtaken, ſince he knows not exactly the *purity* of the materials with which he works, nor the foreign agents which, unknown to him, may aſſiſt or retard his operations.

not careful, it will completely deſtroy his voluntary memory, to which alone he looks up with reverence, as the only diſtinctive attribute of man.

In the chapter "On the Exiſtence and Character of the Deity," Mr. F. in our opinion, is very unfortunate in his reply to thoſe who maintain "that the exiſtence of an intelligent Contriver and Maker of the Univerſe is merely a ſuppoſition." (p. 361.) "How do I know," he aſks, "that any one rational mind exiſts in the world excepting my own? I anſwer thus: I perceive with my eyes a form reſembling my own; it eats, drinks, and ſleeps, as I do; it utters language; it expreſſes ſentiments of pain and pleaſure, and makes intereſting and ingenious remarks; it faſhions curious machines, and all its actions are regular, and have a tendency to produce ſome effect. From all theſe circumſtances, I am under the neceſſity of *ſuppoſing* that this form is inhabited by a mind ſimilar to my own, that thinks, and feels, and chooſes, and rejects as I do." But the analogy fails in *many* particulars, and would lead to erroneous and degrading notions of the Deity if purſued to its utmoſt length in *other* points. This chapter affords an inſtance of a mode of reaſoning to which our author appears to be led, by his preference of ſubtlety and ſingularity to perſpicuity and truth: his inferences, not unfrequently, depend upon the literal and metaphorical ſenſe of a term being confounded in the different parts of the ſyllogiſm: in order to prove that our ſpecies had a beginning, he argues thus: "We know that our intellectual character is progreſſive, and every progreſs implies a commencement." So becauſe there was a point from which man ſet out in his intellectual career, therefore there muſt alſo be a point of time at which his exiſtence began: becauſe his intellect has had a beginning, man, conſidered as an animal, muſt alſo have had a beginning. According to this logic, the brute creation, as they are not progreſſive, had no commencement! A truth, of which no man can ſeriouſly doubt, is thus rendered ridiculous or obſcure by the weakneſs or perfidiouſneſs of its ſupporter.

The character and qualities of the Author of the univerſe, as they appear to Mr. F. to be diſplayed in his works, we ſhall lay before the reader in the order in which he deduces them: 1. From the unity of deſign, he infers the unity of the artiſt. Mr. F. here confounds intimate neceſſary connection of the parts of a machine with unity of deſign. In a clock, which at every hour plays certain tunes, or exhibits on its dial the motions of certain puppets, there is an intimate neceſſary connection of the ſeveral parts of the machinery, and yet the deſign of the artiſt was not the production of one effect. It may be

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ſaid that the deſign, if traced to its ultimate object, was *one*; but Mr. F. cannot take advantage of this obſervation, as the production of intelligence appears to him the ultimate object of the Deity, and it is difficult to conceive how that deſign is uniformly and equally affected by the creation of a Newton and an idiot. 2. The Maker of the World is ſtedfaſt and unchangeable. 3. "Another of the qualities of the Supreme Being appears to be a love of variety." "To make a man required much diſcernment; but perhaps it did not require much leſs to make a fly. Both of them could find room in this world; and had it wanted either of them, it would have been a leſs perfect fabric; that is, there would have been leſs mind or contrivance exerted in its formation." Here Mr. F. appears to have forgotten the object which in moſt other parts of his work he ſuppoſes the Deity to have had in view in the creation of the world: it is now not the production but the exertion of intelligence: on the latter ſuppoſition, he could not eaſily have replied to the objection drawn from the exiſtence of many animals, both brutes and men, who are almoſt deſtitute of intelligence; and even on his new hypotheſis he is obliged to ſuppoſe that to make a fly did not require much leſs diſcernment than to make a man. Our readers have it in their choice to refer theſe ſtrange ideas to the affectation of ſingularity, or to a cynical diſpoſition, or to the influence of both on a mind naturally active and vigorous, and a diſpoſition overſanguine in its ſchemes of utility and benevolence. 4. The Deity is omniſcient and omnipreſent. 5. With reſpect to the ſuppoſed goodneſs of the Deity, Mr. F. obſerves, "what we call goodneſs or benevolence cannot be regarded as a primary or ruling principle of action with the Deity, nor can it, perhaps, be ſaid with propriety, that he loves his creatures." (p. 379.)

In the chapter "Of the connection between the Deity and the Univerſe," Mr. F. enquires, whether the Deity formed at firſt the plan of the univerſe, and ſo perfectly adjuſted all its parts, that it proceeds of itſelf in its deſtined career, without requiring any further interpoſition on his part: or, whether he may not only have contrived and put in motion the univerſe, but may alſo ſtill be the preſerver of it, and the energetic or immediate cauſe and producer of all its movements.

After examining and rejecting the former opinion as affording a very defective conception of the operations of the Deity, he ſtates very particularly what he means by the ſecond opinion, which he adopts and defends at great length. The ſtrong attractive force which holds together the particles of a ſtone, is the divine energy conſtantly exerted. "Thus at

every moment, by night and by day, during the lapſe of ages, the ſilent energy of the Author of the univerſe is occupied in binding together every particle of the rocks of which the mountains and the ſolid globe of the earth are compoſed, and in preſſing toward the ocean every ſingle drop of water that flows in ſo many ſtreams. When fire burns it is becauſe his preſent power is forming new combinations, and forcing aloft the lighter ſubſtances, according to rules which he uniformly obſerves. Every blade of every plant that grows is an exertion of his energy; and every feeling and every action of every animal on the earth, or in the waters, is an immediate effort of his power. So that, in truth, the univerſe is nothing elſe than a continued work or exhibition of Divine power, conſtantly preſent, and producing whatever exiſts." (p. 385.)

So we are at laſt led back to the old doctrine, that the Deity is the ſoul of the univerſe; but if this be truth, how can Mr. F. reconcile to his belief, that the production of intellect is the ultimate object of the Deity, the indubitable fact, that this truth, after having been once diſcovered and taught, was ſuffered to lie hid, and obliged to give place to errors innumerable and highly pernicious to intellect, for upward of 2000 years. Mr. F. is reduced to the alternative of giving up his doctrine, either reſpecting the particular mode of the agency of the Deity, or reſpecting the ultimate object he had in view in the creation of the world.

It is almoſt needleſs to mention that Mr. F. is a ſtrenuous advocate for the doctrine of philoſophical neceſſity, and that to the queſtion, which he imagines its opponents to put, "Is the Deity then the cauſe of all the moral evil in the world?" he boldly and directly anſwers, "that in truth no ſuch thing as moral evil is to be found in the creation of God." (p. 410.) "What is called *moral evil* or *guilt* in men always ariſes either from ignorance or from want of ſelf-command. A bad man is a being who is unacquainted with his true intereſt, or who wants ſtrength of mind to purſue it. But if, according to the author's doctrine, the Deity be the ſole agent in the corporeal and mental actions of a bad man, as fully and truly as in thoſe of a good man, how can the one be called or eſteemed ignorant, or deſtitute of ſelf-command any more than the other? If the ultimate object of my life ought to be the acquiſition of intellect, and if the intelligence and ſkill of the Deity be manifeſted to as great an extent in a Catiline or a Nero, as in a Berkley or a Howard, why ought I to imitate the former rather than the latter: if they were all mere machines in the hands of the Deity, and if intelligence, not happineſs, is to be my object, I ſhould regard them all with the ſame emotions. If

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there be no moral evil, there can be no falſhood: if the Deity be the ſole agent, not only every action performed by the moſt wicked man, but every opinion uttered by the greateſt fool, muſt be wiſe: and Mr. F. when he attacks the former ſyſtems of Morality of Epicurus, Plato, Ariſtotle, Zeno, Dr. Clarke, Wollaſton, and Godwin, attacks the truth of the Deity, of whom they were merely the organs. But enough of this opinion, which is as abſurd as it is impious.

We have already drawn out this article to ſo great a length, that we cannot afford room for any further particular remarks, but muſt content ourſelves, after having ſtated the ſubjects of the remaining chapters, with conveying to the reader the general impreſſion which the work has made on our minds. The fifth chapter explains the "Duties of Religion, of which the Deity is the object:" in the ſixth, "Different Religions are compared:" and the ſeventh and laſt treats of a "Future State of Exiſtence," which the author ſeems willing to allow only to thoſe who have made ſome progreſs in the cultivation of the intellect, and in the acquiſition of habits of activity and energy. The Appendix to the laſt chapter contains "The Viſion of Hyſtaſpes," in which the author's peculiar ideas reſpecting the deſtiny of man in this and a future world are typified.

No perſon who peruſes this work can refuſe to Mr. Forſyth's mind the characters of vigour, acuteneſs, and independence, whatever may be his opinion reſpecting the logical ſoundneſs or the utility of his ſpeculations. The very circumſtance of his having moulded into ſuch form, and endued with ſuch plauſibility, materials ſo diſcordant and refractory, compels us to ſuppoſe not merely long continued mental action, ſteadily directed to one purpoſe, but alſo the exiſtence of conſiderable powers, which we cannot but lament ſhould, by any concurrence of events, have been waſted in giving animation and vigour to a phantom, which muſt vaniſh at the approach of light: but, if we lament that his abilities ſhould have been directed to ſuch a futile object, our pity or our indignation fills us with ſtill ſtronger emotions, when we place before ourſelves the alternative of ſuppoſing, either that human nature appears to him as he has repreſented it in his work, or that his ſole object was to perplex and confound, or to attract attention by the glare of novelty and the "hereſies of Paradox."

ART. VII. *The Correſpondence of the late John Wilkes with his Friends; printed from the original MSS. In which are introduced, Memoirs of his Life, by John Almon.* 5 vols. 12mo. Price 1*l.* 15*s.* Phillips, London. 1805.

ART. VIII. *Letters, from the Year* 1774 *to* 1796, *of John Wilkes, Eſq. addreſſed to his Daughter, the late Miſs Wilkes: with a Collection of his Miſcellaneous Poems, and a Memoir of the Life of Mr. Wilkes.* Longman and Co. London. 1804. 4 vols. 12mo. Price 1*l.* 1*s.*

THE reſpective editors of theſe works, in their prefatory remarks, accuſe each other of a violation of the rules of integrity, and of literary delicacy. Mr. Almon more than inſinuates that Meſſrs. Longman & Co. are guilty of a breach of propriety in publiſhing a number of letters which muſt neceſſarily have been obtained from ſome perſon or perſons who were not authorized by the will of Mr. Wilkes's Heireſs to conſider them as their lawful property. On the other ſide, Meſſrs. Longman & Co. profeſs, on the behalf of Mr. Wilkes's ſurviving daughter, that certain billets addreſſed by that lady to her father have been publiſhed by Mr. Almon, without her authority. On duly weighing the merits of theſe croſs bills, we are of opinion that each party has proved his point againſt the other; and, conſequently, that they "are both in the wrong."

In juſtice to Mr. Almon, however, we muſt obſerve, that the letters, which we think he is incorrect in laying before the public without the conſent of the writer, are only four in number, very ſhort, and totally inſignificant. The great maſs of papers on which his work is founded, he has regularly obtained from the executors of the late Peter Elmſly, a bookſeller in the Strand, to whom they were bequeathed by Miſs Wilkes. Whatever opinion, therefore, may be entertained of his ſkill in arrangement, or of his prudence in ſelection, certain it is, that he has procured his materials in an honourable way. When Meſſrs. Longman & Co. inform us whence their documents are derived, perhaps we may be able to ſay the ſame of them: but we think it our duty to appriſe our readers, that this information is at preſent withheld. On this fact they will make their own comments.

From Mr. Almon, who lived in habits of the ſtricteſt intimacy with Mr. Wilkes, from the year 1761 to the period of the death of his friend, we, in common with the reſt of the public, naturally expected much curious information concerning the private hiſtory of that extraordinary man. Our expectations have not been wholly diſappointed, neither have

they been gratified to their extent. By much too large a portion of theſe volumes conſiſts of heavy and trifling documents, which might well have been omitted. The republication of various papers was, perhaps, neceſſary to ſet in a clear light the incidents of Mr. Wilkes's life; but this circumſtance detracts from the intereſt of theſe memoirs; and we cannot congratulate Mr. Almon upon the brilliancy of his ſtyle, or the profundity of his remarks. Still, however, we have been cheered and ſupported in the taſk of peruſing theſe volumes by the ſeaſonable occurrence of letters, and ſtatements of facts, which tend to throw light upon the character of a man, who, from being the god of the people's idolatry, became at length the object of their contempt.

In drawing a ſlight ſketch of the life of this celebrated pſeudo-patriot, we ſhall notice the principal materials of which Mr. Almon's memoirs are compoſed.

John Wilkes was the ſon of Iſrael Wilkes, an eminent diſtiller in the city of London. He was born on the 17th of October, 1727; and after receiving the rudiments of his ſchool education at Hertford, he was placed under the tuition of a diſſenting clergyman at Ayleſbury. Accompanied by this gentleman, in the capacity of his tutor, he was ſent to finiſh his ſtudies at the univerſity of Leyden. Here he made conſiderable progreſs in claſſical knowledge, and imbibed thoſe principles of juſt taſte by which his compoſitions were afterward diſtinguiſhed. To theſe acquirements "he added the eaſy and elegant manners of a gentleman, the refinements of the moſt amiable and faſhionable politeneſs, a happy flow of ſpirits, and a perfect command of language." Thus accompliſhed, ſoon after his return to England, in 1749, he won the affections of Miſs Mary Mead, a lady of conſiderable fortune and great expectations, whom he married in the month of October of that year. This union was by no means auſpicious. Mrs. Wilkes was ten years older than her huſband, and having been educated in the ſtrict principles of the diſſenters, was diſguſted by the diſſipated company which he introduced to her table. The remonſtrances which ſhe made on the ſubject being ineffectual, ſhe in a great meaſure withdrew herſelf from his ſociety. Thus abandoned to his diſſolute aſſociates, Mr. Wilkes indulged, without reſtraint, in riot and debauchery, to the equal injury of his conſtitution and of his finances. The latter were fatally impaired by the expenſes of an unſucceſsful electioneering conteſt at Berwick in 1754. This ſpeculation, added to the increaſe of his diſſoluteneſs, aggravated the differences between him and his wife to ſuch a degree, that both parties mutually agreed to legal ſeparation. The terms

terms of this contract, which (Mr. Almon says) have been frequently misrepresented, are stated at large in a letter from Joseph Paice, Esq. Mrs. Wilkes's trustee.

In the year 1757, the ambition of Mr. Wilkes was gratified by his being returned as member for the borough of Aylesbury. His honours, however, cost him very dear. So singularly improvident was he, that his introduction into St. Stephen's chapel cost him the enormous sum of £.7000. By this transaction his pecuniary difficulties were, of course, greatly increased; and, in the cold villany of heart which frequently attends upon profusion, he attempted to alleviate his embarrasments by getting possession of an annuity of £.200, which in the deed of separation his wife had reserved for her maintenance. This attempt was happily frustrated by the interposition of the Court of King's Bench.

In the mean time Mr. Wilkes's parliamentary interest so much extended his influence in Buckinghamshire, that, in the year 1758, he was appointed lieutenant-colonel, and, on the resignation of Sir Francis Dashwood, colonel, of the militia of that county. The arrangements of the new parliament, also, which met in 1761, were favourable to his return for Aylesbury, for which borough he was re-elected without opposition. On the first of these occasions he had been much indebted to the kindness of Lord Temple. By the assistance of that nobleman he now endeavoured to procure from the ministry some appointment, the emoluments of which might retrieve his broken fortunes. His views were directed to the situation of Ambassador to Constantinople, or to the government of Canada, which, it was expected, the French would give up to the English, according to the terms of the treaty ineffectually attempted to be concluded in 1761. These hopes, however, were frustrated. Lord Bute, not being favourable to the channel through which his application was made, refused to accede to his proposals.

Wilkes's circumstances were now in a desperate condition, and he had the sagacity to perceive that his only chance of retrieving his broken fortunes was to foment those discontents and dissentions which, if raised to a proper height, would infallibly overturn a feeble and unpopular ministry. The resentment which he felt against Lord Bute, in consequence of his late disappointment, concurred with his poverty in stimulating him to adopt this line of conduct; and as the gates of the court were shut against him, he lost no time in commencing his career as a patriot.

His first essay in this new character was a spirited and acute pamphlet, intitled "Observations on the papers relative to the rupture

rupture with Spain," which was publiſhed in 1762. Early in the enſuing year he attacked the favourite with the keeneſt arrows of poliſhed wit, in an ironical dedication to his lordſhip of Ben Jonſon's hiſtorical play, "The Fall of Mortimer." He alſo arraigned the proceedings of the miniſtry with remarkable bitterneſs, in the celebrated political paper intitled the North Briton. On the reſignation of Lord Bute, which took place April 8th, 1763, he ſuſpended hoſtilities for three weeks: but, being appriſed that he muſt entertain no hopes of patronage from his lordſhip's ſucceſſors, he renewed the onſet by the publication of the famous No. 45. This paper was ſo offenſive to thoſe in power, that they reſolved, in purſuance of the opinion of the higheſt law-officers of the crown, to proceed againſt the printer and publiſhers of it. The illegal ſteps which they conſequently took againſt Wilkes, and thoſe whom they ſuppoſed to be his coadjutors, are well known. Such of our readers as wiſh to peruſe a particular account of them, will find them related much at large in theſe memoirs. It will be ſufficient for the purpoſe of this rapid ſketch to obſerve, that the conduct of the miniſtry was raſh and fooliſh in the extreme; and that by his liberation from illegal cuſtody by the Court of Common Pleas, and by the ſucceſs of the actions which his patron, Lord Temple, cauſed to be brought on his behalf, and on that of more obſcure individuals, againſt the officers of the crown who had oppreſſed them, Mr. Wilkes abundantly ſhared in the triumph of the violated laws of his country. Had he been content with this triumph, he would have been inveſted with all the dignity of an aſſertor of the public liberties. But his views were not confined by theſe honourable limits. Money was wanted to ſupply his profuſe expenditure; and he was determined, at all events, to continue to haraſs adminiſtration in a mode which would ſecure to himſelf ſome profit. With theſe views, in ſpite of the remonſtrances of his beſt friend, Lord Temple, he eſtabliſhed a printing-preſs at his own houſe. This dangerous inſtrument ſoon furniſhed the means of his ruin. Tempted by the deluſive proſpect of an extenſive ſale, he re-printed the North Briton; and thus ſupplied the miniſterial law-agents with proofs of his concern in that work, which they could not otherwiſe have obtained. Nor was this the whole of the detriment which he ſuſtained by this imprudent meaſure. Indulging the depravity of his imagination, he employed the vacant hours of ſedition in printing a few copies of an obſcene and blaſphemous poem, intitled "An Eſſay on Woman." A part of one of theſe copies was ſtolen by one of his workmen, who had been bribed for that purpoſe by the Solicitor of the Treaſury. The infamy

infamy of the poem in queſtion could ſcarcely be exceeded by the means reſorted to for obtaining poſſeſſion of it; and as if the Miniſtry were determined to increaſe the diſguſt which the public felt at this nefarious tranſaction, they ſelected as a proper perſon to denounce this ſcandal in the Houſe of Lords, the Earl of Sandwich, a nobleman notorious for his debauchery and profaneneſs. Nevertheleſs, the Houſe inſtantly voted an addreſs to the King, to order the Attorney-General to proſecute Mr. Wilkes for this offence. The ſcurrility with which Mr. Wilkes had treated the Scotch in his various political papers, had exaſperated ſome individuals of that nation to ſuch a degree that he was in danger of aſſaſſination; and on his accompanying his daughter to Paris in 1763, he had been challenged by a Scottiſh officer of the name of Forbes. On his return to England, he was called to account by Mr. Samuel Martin, late Secretary to the Treaſury, for ſome ſevere ſtrictures which he had made upon that gentleman in the North Briton. The conſequence was a duel, in which Mr. W. was dangerouſly hurt in the belly by a piſtol ſhot. The particulars of this tranſaction, which are very minutely detailed in the memoirs, do honour to the courage and generoſity of Mr. Wilkes. His Majeſty's miniſters, apprehenſive that Mr. W. would avail himſelf of his preſent circumſtances to plead indiſpoſition as an excuſe for not attending the Houſe of Commons, which they intended to move for his expulſion, procured an order from that houſe that two gentlemen of the faculty ſhould attend him on its behalf, and ſhould from time to time report to it the progreſs of his cure. Theſe gentlemen, however, Mr. W. would not permit to viſit him; and as ſoon as he was able to travel, he went over to France, with a view, no doubt, of protracting the deciſion of his caſe. At the commencement of the enſuing ſeſſion, which took place January 19, 1764, he tranſmitted to the Speaker a letter of excuſe for his non-attendance, which he attributed to the infirm ſtate of his health. As a voucher for his aſſertions on this point, he encloſed the certificate of a French phyſician and ſurgeon. To theſe documents, however, becauſe they were not certified by a notary public, the Commons did not think proper to pay any attention, and, on the motion of Lord North, Mr. Wilkes was, for the offence of publiſhing the North Briton, expelled the houſe. In a ſhort time after this event, the legal proceſs againſt him in the Court of King's Bench proceeding in due courſe, he was found guilty of publiſhing two libels, and outlawed for default of appearance when he was ſummoned to receive ſentence.

Being

Being thus cut off from the civil community of his own country, Wilkes ſoon began to experience many of the evils of exile. In vain he endeavoured to diſſipate his uneaſineſs by a journey to Naples, and by diligent application to the compoſition of a hiſtory of England from the period of the Revolution, from the ſale of which he hoped to receive a ſupply of money, an article now more than ever neceſſary in conſequence of the dilapidation of his fortune. The letters which he wrote at this period to his confidential friend, Mr. Cotes, betray a mind diſtracted by pecuniary embarraſſments, diſappointed ambition, and a thirſt for revenge. On the change of Miniſtry in 1765, however, he conceived ſanguine hopes of being permitted to return to his country, and of receiving, in the ſhape of a lucrative employment under Government, a compenſation for his loſſes. The following letter conveys a lively idea of the nature of his expectations, and of the turbid ſtate of his mind.

" Hotel de Saxe, Rue du Colombier,
" My dear Cotes, Sunday, October 27, 1765.

" I read with very particular ſatisfaction your letter of the 18th, and am greatly indebted to you for the ſincere marks of true friendſhip with which it abounds. I regret that the Engliſh poſt is not yet arrived, and therefore that I cannot have all the *eclairciſſements* I wiſh and want. The idea of an annual ſum of one thouſand pounds being to be paid to me, does not captivate my imagination. You mention that you do not yet learn upon what eſtabliſhment, or fund, it is to be granted; and you deſire me to write a letter for you to deliver to *them*,—without mentioning, or even leaving me to gueſs, *who*. You avoid, my dear friend, the word *penſion*, with great care: yet I believe the world would rather conſider ſuch a grant only in that light, though I ſhould myſelf look upon it as paying very poorly all the coſts of ſuit due to me. *Wood's* fine what jury would condemn *Halifax* to, now general warrants are exploded even by Mansfield? I do not know upon what public ground this miniſtry ſtands, nor what ſtipulations are made for aſſerting the clear rights of every Engliſhman, ſo groſsly invaded. I have a moſt kind and friendly letter of Mr. Onſlow's, yet it is couched in general expreſſions, and all private intelligence is very diſadvantageous to the preſent powers. Nothing has yet been done; and I am afraid, in the bargain for the honours of the ſtate, that the good of it was never thought of by the majority of the preſent gentlemen. I am an inſignificant individual; but I have given much time and attention to theſe ſubjects, and I know what ought to be done, and what the nation expects ſhould be done: I have digeſted my thoughts very carefully, and I intend to give them to the public the firſt day of the meeting of parliament. How the Miniſtry will like them, I very little care: every Whig muſt, I am ſure, approve: and I think I am ſecure of every friend of my country (not embarked

barked with either party) giving me applauſe. I wait for an opportunity of anſwering our Surry friend's letter in a more particular manner than I chooſe by the poſt.

"I have never yet heard who the preſent Miniſtry are: I believe the Scot is the breath of their noſtrils. It depends, however, on them, whether Mr. Wilkes is their friend, or their enemy. If he ſtarts as the latter, he will laſh them with ſcorpion rods,—and they are already prepared: I wiſh, however, we may be friends; and I had rather follow the plan I had marked out in my letter from Geneva. In all caſes I ſhall wait to hear your opinion; and I ſhall ſee what that great chapter in the book, the chapter of accidents, produces before the meeting of the Houſe. I deſire, however, you would let it be underſtood by the preſent Miniſtry, that if we are not good friends on public grounds, I am their determined implacable enemy, ready to give the ſtab where it will wound the moſt. I repeat, however, I wiſh we may be friends in earneſt; and if we are, I will give every aſſiſtance that ſuch mean abilities as mine can afford them,—and they know how indefatigable I am in every cauſe I undertake. I leave you, my dear Cotes, to negotiate all theſe matters: I know the goodneſs of your head and of your heart. The experience of your excellent underſtanding, and the friendſhip you have ſhown me on every occaſion, make me truſt this with entire confidence in your hands. Be aſſured of the warmeſt returns of gratitude from

"Your moſt affectionate friend, and humble ſervant,

"JOHN WILKES.

"I received the letters Mr. Horne ſent to Geneva: they were the higheſt entertainment to me. My ſincere reſpects to Mr. Fitzherbert, and Sir William Baker." Vol. II. p. 215.

Whatever diſpoſition ſome members of adminiſtration might feel to compromiſe with Mr. Wilkes, their opinion did not prevail in the cabinet: and the exiled demagogue, weary of uncertainty, adopted the deſperate reſolution of returning to England. He accordingly arrived in London in the beginning of November, 1766, and immediately applied to the Duke of Grafton, requeſting him to make his peace with the ruling powers. His ſuit was however unavailing, and to his unſpeakable mortification he found himſelf under the neceſſity of returning to Paris. Soon after his arrival in that city, he gave vent to his feelings in a ſevere but well-written letter to the Duke of Grafton, which contained an outline of his caſe, well calculated to excite the public ſympathy in his favour.

"The publication of this letter contributed conſiderably to the increaſe of Mr. Wilkes's popularity. The public now ſaw that he was a perſecuted man. No miniſter of any party choſe to ſtand forward in his behalf; but they all avoided him, though all had been

been benefited by his means, immediately or eventually.—The nation had more generoſity. They in general, eſpouſed his cauſe: partly from commiſeration, becauſe they thought he had ſuffered more than his offence deſerved; and partly from gratitude, becauſe he had ſerved his country in ſome eſſential points of conſtitutional liberty. Though he had not a purſe to contend with the treaſury, yet he had the courage to riſk his all, together with his name: from the primary proceedings in the courts of law againſt the King's meſſengers, Mr. Wood, and others; by which the general warrant, and the arbitrary and violent conduct of miniſters, received the firſt condemnation. There was a merit in this firmneſs which the people at that time were not acquainted with. Mr. Wilkes might, even then, have ſecretly made his peace with miniſters; and inſtead of puniſhment, might have profited by connivance; for there was a ſtrong reluctance to relinquiſh this power of iſſuing general warrants. But his ſpirit was ſuperior to this compromiſe; and his exile was the conſequence. There is no revenge ſo acrimonious as that which is provoked by diſappointment. Certain offers were made through a channel which we are too near the time to reveal; and the rejection of which inſpired the moſt malignant indignation and reſentment. Though this circumſtance was not known to the nation in general, yet every one ſaw that a peculiar animoſity pervaded the whole conduct of the court of St. James's, which could only be aſcribed to ſome prejudices wrough by miniſters, either *official* or *efficient*. Vol. III. p. 220.

With a courage bordering on temerity, Mr. W. toward the end of the year 1767, determined upon taking advantage of his popularity, and under that precarious defence to brave the fierceneſs of miniſterial vengeance. He accordingly fixed upon the period of the general election for his return to England, and on the 7th of February, 1768, he arrived in London. On the 12th of March enſuing, parliament was diſſolved, and Mr. W. with all the terrors of outlawry hanging over his head, offered himſelf as a candidate for the city of London. If this circumſtance be aſtoniſhing, it is no leſs ſo that the miniſtry ſuffered him to proſecute his ſchemes without moleſtation. Though he was diſappointed in his hopes of repreſenting the Britiſh metropolis he was not diſpirited; but offered his ſervices to the freeholders of Middleſex, by a conſiderable majority of whom he was elected as one of their repreſentatives in parliament. The miniſtry, who ſeem not to have been poſſeſſed of the ſpirit to conduct hoſtility with vigour, nor of the magnanimity to forgive with a good grace, now revived againſt him the proceedings at law, by the uſual courſe of which his outlawry was reverſed, and he was ſentenced to pay two fines of 500l. each, and to be impriſoned for two years. Indignant at the ſeverity of this ſentence, the

populace daily assembled round the king's bench prison, where their favourite was confined, and on the 10th of May, the day on which the new parliament was assembled, the endeavours of a military guard to repress their animosity gave rise to a riot, in the suppression of which, an innocent individual was unfortunately killed. Mr. Wilkes did not fail to take advantage of this unhappy affair to increase the public hatred against ministry. He published, with a brief, but highly inflammatory comment, a letter from Lord Weymouth, secretary of state, to the Surrey magistrates, in which his lordship exhorted the justices to promptitude and activity, in repelling popular violence by military force.

It should seem by the testimony of Mr. Almon, who appears to have been well acquainted with all the circumstances of Mr. Wilkes's proceedings, that, notwithstanding this provocation, his majesty's ministers were far from wishing to drive him to extremity. The duke of Grafton, understanding that he intended to present to the House of Commons an offensive petition, intimated to him, by the medium of Mr. Fitzherbert, that if he would abstain from this act he should retain his seat in parliament; and Mr. F. added in confidence, that some small submission to the king was all that would be expected to accomplish, in a very short time, the remission of his fines, and his entire emancipation." The submission to the king Mr. W. sent in the form of a humble petition. But he could not be persuaded to alter his resolution of stating his grievances to the House of Commons. His petition to that body being presented, it was voted to be frivolous; and on his avowal of the publication of the above-mentioned letter of Lord Weymouth, he was expelled the House, on the 3d of February 1769.

As it is ever the generous disposition of the English public to sympathize with those who appear to be crushed by the severity of power, Mr. Wilkes's popularity daily increased. On the 27th of January 1769, he had been elected alderman of the ward of Farringdon without. Thrice was he re-elected for Middlesex, and as many times was his election declared to be void. The final substitution of Mr. Henry Luttrell's name for his in the third return, by the authority of the House of Commons, is a memorable event in our parliamentary history. This proceeding increased the popularity of Mr. Wilkes to such a degree among the opulent and respectable members of the community, that an association was formed for the purpose of raising subscriptions to liquidate his debts, and "to render him easy and independent." The society paid and compounded on his behalf debts to the amount of nearly £.24,000.

£.24,000. After this great exertion of public ſpirit, Mr. Wilkes had the modeſty to preſs the aſſociation upon the point of rendering him *eaſy* and *independent:* but, to his great diſſatisfaction, the majority were of opinion that perſecuted patriotiſm had, in this caſe, been ſufficiently remunerated.

On the 17th of April 1770, Mr. Wilkes was enlarged from his confinement, exonerated from debt, and ſtanding high in the eſtimation of the populace. Being excluded from parliament, he directed his ambition to city honours, and became ſucceſſively Sheriff of London and Middleſex, and Lord Mayor of the city of London. At the end of September 1774, he was unanimouſly re-choſen a member for Middleſex, and took his ſeat in the houſe without oppoſition.

But unprofitable dignities were by no means calculated to ſatisfy his wiſhes. The chamberlainſhip of the city had long been the object of his ardent deſires, and in the year 1779 he obtained that lucrative office. No ſooner did he taſte the ſweets of emolument than his turbulence began to evaporate, and he ſunk, by degrees, into an inactive, ſilent, and inſignificant ſenator. He continued, however, to repreſent the county of Middleſex till the year 1790, when he withdrew from public life, and ſpent the remainder of his days in Epicurean tranquillity. He died on the 26th of December 1797, at the age of ſeventy. It is worthy of remark, that though in his will he profeſſed to bequeath a conſiderable property, he died inſolvent.

Upon a review of the eventful life of this extraordinary man, as its particulars are recorded in the confidential papers contained in theſe memoirs, it is evident that his pretended patriotiſm grew out of his poverty, and that, if the miniſtry had not refuſed to repair his fortunes by dealing out to him a portion of the public revenue, the world would never have heard from him any complaints of the injuries done to his country. That public good accrued from the oppoſition which was made on his behalf to the unwarrantable ſtretches of miniſterial power we will not deny; but to John Wilkes we owe no thanks. Self-intereſt was the ruling principle of his life. In the company of Mr. Gibbon (a man as ſelfiſh as himſelf) he declared, that from the diſſentions which he ſaw ariſing in his country he was determined to make his fortune *. This is the clue which guides us through all the intricacies of his conduct. To this maxim he firmly adhered; and in the proſecution of this object he evinced a courage and a ſkill which, in a better cauſe, would have juſtly entitled him to the enthuſiaſtic admiration

* See Gibbon's Poſthumous Works, vol. i.

admiration with which he was so long regarded by the great mass of the English public.

It has often been observed, that the most profligate men sometimes pay an involuntary homage to virtue. This is exemplified in the letters of Mr. Wilkes to his daughter, which breathe a spirit of tenderness, and a concern for her honour and happiness, which may be allowed to weigh considerably in the balance against his vices. Pity it is that such men as Mr. Wilkes cannot be persuaded to "do unto others as they wish others to do unto them;" and to reflect, that their wives and daughters are not the only females whose welfare is the object of the fond solicitude of relatives and friends. But selfishness is never just; and men of the world commit, without remorse, injuries which they are ready to resent with implacable vengeance when offered to themselves. Such men may be qualified to become statesmen, in the vulgar acceptation of the word;—they may even make a figure in parliament, but patriotism disclaims them; for how can he be expected to be faithful to the public who is faithless to individuals. May Heaven preserve our country from the counsels of those men who, after having ruined themselves by profligacy, endeavour, by fomenting the turbulence of faction, to force themselves into situations in which they may securely feed upon the revenues of the state.

Though we are willing to allow that Mr. Wilkes excelled in epistolary composition, we think that Mr. Almon might have omitted many of the letters and documents which he has inserted in these memoirs. As to the epistles published by Messrs. Longman and Co., the gentleman whom those midwives of the Muses have employed to discharge the duty of editor justly remarks, that "they contain many names familiar to the public, and *one is tempted* therefore to read on in spite of resolution." This is certainly the truth, but not the whole truth; for Mr. Editor might have added, that when *one has* finished reading the four volumes, *one finds* that the proportion of interesting to the uninteresting matter is, as "three grains of wheat to a bushel of chaff."

ART. IX. *The Works of Dr. John Brown. To which is prefixed a Biographical Account of the Author, by William Cullen Brown, M. D.* 3 vols. 8vo. pp. 1191. Price 1l. 1s. Edinburgh, printed for Johnson, London, 1804.

WE seize the opportunity which the present complete edition of the works of Dr. Brown affords us of offering a few

few obſervations on the merits of that celebrated medical theoriſt. The ſyſtem which he advanced has excited an uncommon degree of general attention; it has obtained a high reputation in different parts of Europe; it is the faſhionable ſubject of ſcholaſtic diſputation, and has been extolled as a guide of great value in directing us through the perplexing maze of practice, by thoſe whoſe experience is expected to have abated their confidence in hypothetical reaſoning. Dr. Brown, rejecting the falſe analogies which had ſo generally miſled his predeceſſors, is entitled to rank amongſt the firſt who applied the laws of inductive philoſophy to the elucidation of medicine; ſtudiouſly avoiding all unprofitable diſquiſitions into the cauſe of the powers of life, and guarding againſt the deceitful application of other ſciences in reaſoning on the animal œconomy, he ſought for the laws of vitality in the phenomena which it exhibits, and has thus endeavoured to conſtruct a ſyſtem which ſhould reſiſt the common fate of medical theories; the beſt of which only ſpread the deluſive glare of a meteor on the ſurrounding darkneſs, while his was to ſhine with the ſteady light of a fixed luminary. Such appear to have been the expectations which the author of the *Elementa Medicinæ* fondly indulged; expectations which dignified his exertions, and gave an occaſional ſunſhine to his clouded and feveriſh exiſtence, a great part of which was ſpent in maintaining, under the preſſure of adverſity, an unequal ſtruggle with his contemporaries; in combating the received opinions of the day, and in declared hoſtility with thoſe whoſe reputation could have given currency to his opinions, had they been inclined to adopt them; and whoſe patronage might have ſecured an eſtabliſhment leſs precarious than the uncertain fruits of unfriended genius. But Brown, truſting in the ſuperiority of his talents, ſeems to have thought himſelf above the prudential maxims which regulate ordinary minds; and while he over-rated the value of his diſcoveries, he does not appear to have been aware of the tardy reception, which even the moſt important truths meet with, when they reſt only on their intrinſic merits, and have to contend with the obſtacles which pride, prejudice, and indifference, oppoſe to their progreſs. It is now, however, to be preſumed that the ſyſtem of Brown has found its level, and its merits may be fairly eſtimated by thoſe who are neither biaſed by that perſonal irritation which precludes all hopes of candid examination, nor hurried away in its favour with the bigoted attachment of its early diſciples.

When we take a review of the medical theories which have been prevalent at different times; when we conſider the zeal with which the moſt abſurd doctrines have been propagated;

the ardour with which they have been embraced, and the ſubtilty with which they have been ſupported, we could almoſt be inclined to ſuſpect, from ſurveying ſuch a deplorable waſte of talent, that theſe ſubjects are beyond our reach; and that a more enlarged view of the almoſt inſuperable difficulties which attend theſe inveſtigations. and a more correct eſtimate of our powers, are likely to inculcate the neceſſity of confining our attention to objects of leſs lofty pretenſion, if we wiſh to make any ſolid acquiſitions. Hence the diſcredit into which medical theories have fallen, and the contempt which ſome profeſſional men of eminence have endeavoured to throw on theſe ſpeculations, which, they allow, may do very well for exerciſing the ingenuity of the ſtudent, but muſt yield to more ſolid attainments with thoſe who are engaged in the ſerious buſineſs of the profeſſion. This mode of reaſoning againſt theſe ſubjects, from the little ſucceſs with which they have hitherto been proſecuted, is more ſpecious than ſolid, as it would be no difficult matter to point out ſeveral cauſes which formerly retarded the progreſs of medicine, which do not now exiſt. The tendency of a retroſpect of the errors committed by men of the ſtrongeſt minds, when they raſhly indulged themſelves in conjectures on theſe ſubjects, ſhould be rather to ſuggeſt more caution and diffidence in ſuch hazardous undertakings, than to diſcourage them altogether. And certainly the attempt is no leſs laudable than daring, to endeavour to beſtow ſymmetry and connection on the immenſe and unwieldy load of facts under which medicine at preſent labours, and to give ſomewhat more of the certainty of a liberal ſcience to an art which is ſtill more connected with empiriciſm than profeſſional pride is willing to allow. How far poſterity is indebted to the labours of Brown in this field we ſhall preſently inquire. In the mean time we cannot help expreſſing our regret that the tendency of ſome recent obſervations from a very high authority, is to throw an undeſerved ridicule on theſe purſuits, and they are the more likely to be liſtened to, as they make but too gratifying an appeal to indolence and incapacity, and there are always a hoſt of drivellers at hand, who will eagerly ſnatch at ſuch a plauſible pretext for excuſing the exerciſe of their underſtanding. There certainly would be no harm in adminiſtering a compoſing draught, which might have ſome effect in reſtraining thoſe abortive efforts which have been ſo prolific of ſtill-born crudities, did it not equally tend to repreſs that turn for ſpeculation which, when exerted under the control of a ſolid judgment, is the only mean of acquiring thoſe general truths, which can confer on medicine the dignity of a ſcience.

Brown,

Brown, in laying the foundation for his doctrines, takes that power of organized beings on which their ſuſceptibility of action depends in a very general ſenſe, and includes in the term *excitability* both nervous and muſcular energy. He conceives that there is a certain portion of this principle beſtowed on every animal at its exiſtence, that it is uniform, indiviſible, and tends always to an equilibrium; it of courſe cannot be affected in one part, without the affection being ſpeedily communicated to every other part, ſo that the whole ſyſtem participates of the change, whether it be increaſed or diminiſhed. Speaking of the nature of this principle, he obſerves,

"We know not what excitability is, or in what manner it is affected by the exciting powers. But whatever it be, whether a quality or a ſubſtance, a certain portion is aſſigned to every being on the commencement of its living ſtate. The quantity, or energy, is different in different animals, and in the ſame animal at different times. It is partly owing to the uncertain nature of the ſubject, partly to the poverty of language, and partly to the novelty of this doctrine, that the phraſes of the excitability being abundant, increaſed, accumulated, ſuperfluous, weak, not well enough ſuſtained, not well enough exerciſed, or deficient in energy, when enough of ſtimulus has not been applied—tired, fatigued, worn out, languid, exhauſted, when the ſtimulus has operated in a violent degree—at other times in vigour, or reduced to one half, when the ſtimulus has neither been applied in exceſs or defect. Both upon this, and every other ſubject, we muſt abide by facts; and carefully avoid the ſlippery queſtion concerning cauſes, as being in general incomprehenſible, and as having ever proved the bane of philoſophy."

Dr. Brown conceives that all the phenomena of life depend on the action of exciting powers, or *ſtimuli* applied to the body; theſe are either external, as heat, food, wine, the blood, &c. or internal, as the functions peculiar to the body, perception, thinking, emotion, muſcular exertion. Theſe exciting powers, according to him, differ only in intenſity, or degree of force. Life is then a *forced ſtate* ariſing from the action of the exciting powers on the excitability, and the effect produced is called excitement; between the higheſt degree of which, and that total extinction of action which terminates in death, there may be every poſſible gradation. The excitability may deviate from the mean of health by either being exceſſive or defective. The former of theſe ſtates is produced by an undue abſtraction of ſtimulus, in conſequence of which, the excitement is diminiſhed, and the excitability becomes accumulated. The derangement thus produced, is called *direct debility*. When, on the other hand, the exciting powers have been applied in exceſs, an increaſed excitement firſt enſues,

which is ſoon followed by an exhauſted excitability; this is called *indirect debility*. In theſe two oppoſite ſtates, every deviation from the ſtandard of health is ſuppoſed to be comprehended, the proper management of which, and the art of curing diſeaſes, depends entirely on our being able to adjuſt the application of ſtimulants to the ſtate of the excitability. It is always to be recollected, that theſe exciting powers, while they are eſſential to call forth the vital energies, tend in proportion to their force to exhauſt them; and life, in alluſion to the ſyſtem of Brown, has been happily enough compared to a fire, which is the ſooner extinguiſhed the brighter it burns.

It will ſufficiently appear from the above outline of the leading propoſitions of the Brunonian ſyſtem, that he has attempted, by a bold generalization, to reduce the complicated and jarring phenomena of animal life to a wonderful ſimplicity of doctrine; and he endeavours to bring this about, without having recourſe to laboured deductions from gratuitous principles, or ſtudying to clear up obſcurities, or reconcile ſeeming contradictions by any ſhuffling refinements of reaſoning; all appear to him plain and ſatisfactory, and doubts and difficulties give way with as much eaſe as the phantoms of darkneſs are diſpelled at the approach of day. Dr. Brown does not ſeem to have been inſenſible of the favours which he was to confer on mankind. From the following paſſage, he would appear to have got the better of that amiable defect of diſtruſting his own powers; he does himſelf full juſtice; and muſt delight thoſe who admire that manly openneſs, and noble confidence, which impels him to exclaim, while he conſigns all former ſyſtems to oblivion, and hails the dawn of that auſpicious æra which he himſelf had introduced,

"It muſt now appear to the reader, to what ſimplicity the hitherto conjectural, incoherent, erroneous, myſterious, and enigmatical art of phyſic, is reduced. It has been demonſtrated that there are only two forms of diſeaſes; that the deviation from the ſtate of health, in which the morbid ſtate conſiſts, is not either repletion or inanition, or changes in the qualities of the fluids, whether of an acid or alkaline nature; or the introduction of foreign matters into the ſyſtem; or a change of figure of the extreme particles; or a diſproportion in the diſtribution of the blood; or an increaſe or decreaſe of the powers of the heart and veſſels, as regulating the circulation; or a rational principle governing the actions of the body; or an alteration in the extreme particles, as being of too large or too ſmall a ſize; or an alteration of the pores, as being too narrow or too capacious; or a conſtriction of the ſuperficial veſſels from cold: or a ſpaſm of theſe veſſels, producing a re-action, as it is called, of the heart and interior veſſels; or any thing that any perſon has yet thought of reſpecting the cauſe and nature of morbid ſtate.

ſtate. On the contrary, it has been proved that health and diſeaſe are the ſame ſtate depending on the ſame cauſe, that is, excitement, varying only in degree; and that the powers producing both are the ſame, ſometimes acting with a proper degree of force, at other times either with too much or too little; that the whole and ſole province of a phyſician is not to look for morbid ſtates and remedies which have no exiſtence, but to conſider the deviation of excitement from the healthy ſtandard, in order to remove it by the proper means. The reaſoning part of this doctrine, it is expected, the reader will find irreprehenſible and unanſwerable; and the practical part, from the aſtoniſhing cures that have upon innumerable occaſions been effected, will ever ſtand in ſupport of the truth and utility, as well as ſimplicity, of the whole."

This certainly would be effecting a wonderful revolution in medicine, and would undoubtedly entitle its author to claim the very firſt place in the annals of his ſcience, and the eternal gratitude of the world. But, alas! diſeaſe has not diminiſhed its ravages ſince the appearance of the *Elementa;* whether this ariſes from the ſelfiſh conduct of medical men, who have conſpired to ſuppreſs a diſcovery which threatens to annihilate their art, or from the author being too much carried away with the ardour of ſupporting his favourite hypotheſis, to attend to ſome of thoſe objections, which eaſily ſuggeſt themſelves to a leſs intereſted obſerver, and which derogate not a little from the value of his ſyſtem, we ſhall now endeavour to examine.

One of the moſt obvious defects of Dr. Brown's ſyſtem, is its failing to point out any mean by which the excitability can be re-produced after it has been once exhauſted. If, according to him, every ſubſtance that is applied to the body acts only in conſequence of its ſtimulant power in producing excitement, every degree of which is perpetually exhauſting the excitability, it is clear that this latter principle ſhould ſoon be irrecoverably deſtroyed. Nor could it ever be accumulated by the temporary abſtraction of ſtimulants; it would only be leſs rapidly exhauſted. Since, however, there is a continual reproduction of the excitable principle, we muſt introduce a new ſet of agents which ſupply it in a certain proportion to its expenditure; and theſe conſiſt of the different articles of nouriſhment, which, although they undoubtedly ſtimulate in the firſt inſtance, are principally to be conſidered as ſupplying new matter to the ſyſtem; and as ſupporting that peculiar modification of the ſentient and muſcular fibres on which their excitability depends. This ſecond and obvious operation of theſe agents, which Brown in framing his ſyſtem has ſtrangely overlooked, leads to an important diſtinction amongſt his exciting powers, which muſt materially influence our reaſoning

ſoning concerning them. Inſtead, therefore, of conſidering with him every thing which acts on the living ſyſtem, as merely ſtimulant, and by exciting action, as tending ſolely to leſſen the ſuſceptibility of impreſſion, and thus to pave the way for death, we might even inquire whether the reproduction of that power or quality on which excitability depends, might not be ſo proportioned to its conſumption, as to afford hopes of extending ſomewhat the narrow limits of human life; no reaſon certainly can be pointed out why we ſhould deſpair of a more enlightened phyſiology being applied with equal ſucceſs in the improvement of animal nature, as a more extended knowledge of the principles of agriculture has improved the practice of that ſcience, where the ſtarved fruits which the earth penuriouſly pours forth, ſpread into rich luxuriance under the ſkilful hand of the huſbandman.

Dr. Brown has aſſumed as a fundamental principle, that the excitability is the ſame, uniform, undivided property over the whole ſyſtem, and he obſerves, that

"As the operation of the general powers, whether exciting in exceſs, in due proportion, or in defect, is directed to ſome part a little than to any other equal part, the effect muſt be of the ſame kind in that part, as in the reſt, and, as well as the general operation, be either in exceſs, or in juſt proportion, or deficient, but never of an oppoſite nature. For, as the exciting powers are the ſame, and the excitability every where the ſame, it is impoſſible that the effect ſhould not be the ſame. The excitement, then, is never increaſed in a part, while it is diminiſhed in the general ſyſtem—nor diminiſhed, while the general excitement is increaſed. There is no difference here but in degree; nor can different effects flow from one and the ſame cauſe. For though, on account of the great ſenſibility of certain parts, for inſtance, of the ſtomach, and the action either ſtimulating or debilitating, exerted by the exciting powers on them, theſe parts run ſooneſt either into direct or indirect debility, or into high excitement; this effect is but of ſhort duration, and the reſt of the functions are ſoon hurried into the ſame ſtate."

In illuſtration of the above opinion, the effects which reſult from the abſtraction of the ſtimulus of food are commonly reſorted to; we may, therefore, examine how far theſe effects actually correſpond with the ſyſtem of Dr. Brown. When food is withdrawn, the action of the ſtomach is diminiſhed, and its excitability conſequently augmented, and if this abſtraction is continued for any length of time, it becomes accumulated in ſuch an extraordinary degree, that the introduction of a ſmall quantity of the mildeſt food ſhall excite ſuch an exceſſive action, as has been found, in ſome caſes, incompatible with life. When we purſue, however, this example in all its

its conſequences, we ſhall find that it by no means juſtifies the concluſions of our author. He has aſſumed, among his firſt poſitions, that the excitability is an indiviſible principle; that its exceſs or diminution muſt therefore ſpeedily affect the whole ſyſtem; it cannot, therefore, be redundant in one part, and deficient in another. But here the increaſed excitability, inſtead of pervading the whole ſyſtem, is merely confined to the organ from which the uſual ſtimulus had been withdrawn; and every other part of the body is in a ſtate of comparatively enfeebled action, although the other exciting powers are not abſtracted; thus, intellectual exertion is leſs vigorous, the muſcles of voluntary and involuntary motion obey more reluctantly their accuſtomed ſtimulus, and it requires an increaſed degree of heat to excite the uſual action; here, then, we have an example where the excitability is accumulated in ſome parts, and defective in others, which is in direct oppoſition to the Brunonian ſyſtem. We may likewiſe inſtance the effects which reſult from a variety of temperature, which in ſeveral particulars are repugnant to this doctrine, although it has been adduced as one of the happieſt illuſtrations in its favour. When the ſtimulus of heat is reduced much below its uſual ſtandard, the parts become torpid, that is, their excitement is diminiſhed and their excitability is accumulated; but here the caſe is very different from the former example of the abſtraction of food, where the ſtimulus is altogether withdrawn; in the preſent inſtance it is only diminiſhed; hence it evidently follows, according to the Brunonian doctrine, that although when a perſon is firſt expoſed to temperature below that which is neceſſary to excite the due action of the cutaneous veſſels, there ſhould be a temporary quieſcence, yet this ſhould ſoon be removed, as the accumulated excitability of the parts would be rouſed to the ſame action by this diminiſhed ſtimulus, as takes place when the waſte of the excitability is compenſated for by a more powerful ſtimulus; but inſtead of the increaſing abundance of this principle rendering the parts at laſt ſenſible to the action of the colder medium, they become more and more benumbed. And it is a fact which every one may obſerve, that a quantity of ſpirituous liquors, which in other circumſtances would produce a dangerous excitement, may in this ſituation be taken with impunity. We may likewiſe take notice of the error which Dr. Brown has fallen into from his imagining that cold exerted no poſitive action on the body, and that it operates merely as the ſubduction of heat; experience, however, has demonſtrated, that in certain diſeaſes its ſtimulating power is even more efficacious than its moſt powerful agents of that claſs. From the above examples it may eaſily be perceived how

how much Dr. Brown was blinded by his exceſſive fondneſs for ſimplicity of ſyſtem, which prevented him from ſeeing the exceptions and varieties which clog his doctrine, and limit its application. This is no where more conſpicuous than in his maintaining that the operation of all the exciting powers is the ſame, and differs only in degree of intenſity; thus, according to him, food, heat, wine, opium, and mental affection, differ only as they operate more or leſs powerfully. Hence we may learn how a good dinner enables people to diſpenſe with the pleaſure ariſing from lively converſation; and, what is ſtill of more importance to the generality of the world, how a bad one may be ſupplied with a merry tale. This certainly would be one of the moſt elegant, rational, and, at the ſame time, leaſt expenſive refinements of modern cookery, and would be well worth the attention of thoſe unlucky mortals, who are often tempted to think that a full head but poorly compenſates for an empty ſtomach, as they might thus furniſh out a ſumptuous entertainment on a few good jokes, which could be accommodated to all varieties of taſte. It certainly would be very pleaſant to look round a company, and ſee each enjoying his joke for his dinner, although it is likely enough that ſome old-faſhioned folks who had not been accuſtomed to this ſpiritual fare before an inveterate habit of eating had been eſtabliſhed, might fall off from the mere ſuddenneſs of the ſhock, when they firſt began to "exchange ſolid pudding" for intellectual excitement. The immediate advantages of this light and pure food, in obviating the crowd of diſeaſes with which the more groſs indulgencies of appetite are ſo intimately connected, and in removing ſeveral troubleſome evacuations, muſt be obvious to every one: but it is not eaſy to predict how far we may thus exempt ourſelves from our dependence on the material world, and advance our *march* in the ſcale of rational beings. Indeed, it would be quite ſuperfluous to attempt a ſerious refutation of a doctrine ſo palpably erroneous; it is ſufficient to obſerve, that if there was any foundation for this opinion, all ſtimulants ſhould have been convertible into each other, merely by decreaſing or augmenting their doſe. Nor is at all clear that Dr. Brown is juſtified in conſidering every ſubſtance which exerts an action on the body as more or leſs ſtimulant; the various attempts which have been of late made to reconcile the action of opium, the favourite ſtimulus of our author, to the notion of the excitability being exhauſted by the previous excitement, are by no means ſatisfactory: it will readily be allowed that opium, in the firſt inſtance, does excite increaſed action, but it does not appear that the ſubſequent exhauſtion correſponds with this primary effect, as a much more violent and durable action may be

be kept up by the uſe of other ſubſtances without its being attended with either the ſame degree or kind of effects. The ſame obſervations may be extended to digitalis and ſeveral other remedies, whoſe action can by no means be deduced from any ſtandard of this ſort; and, indeed, almoſt every medicine of any importance has ſomething peculiar in its action, which is only to be aſcertained by experience; and ſome appear to operate not merely by diminiſhing the general quantity of ſtimulus, but by directly deſtroying the excitability, and are thus well entitled to the appellation of *Sedatives*.

Another part of the Brunonian ſyſtem, which fully exemplifies the errors of raſh induction, is the unjuſtifiable extent to which he has puſhed his doctrine of direct and indirect debility, which can only be admitted under very great reſtrictions. If we take for an example the effects of excitement on the voluntary muſcles, we find, indeed, that after they have been in action for ſome time they become gradually leſs ſuſceptible of the ſtimulus of volition, and their contraction is, in ſpite of our utmoſt efforts, ſucceeded by a ſtate of relaxation, which continues till their excitability accumulates by reſt; ſo far we are ſupported by the fact. But after the excitability is once reſtored to the healthful ſtandard, if the uſual ſtimulus is not applied, and exerciſe is intermitted for any length of time, inſtead of a progreſſive increaſe of the excitable principle, we find that it actually diminiſhes, and a ſtate of indirect debility is induced, which often differs little from that which ariſes from exceſſive excitement. The ſame reaſoning may be applied to all the natural agents, thus, a perſon habituated to a ſpare diet, will not, cæteris paribus, be capable of the ſame excitement from any given ſtimulus, as one who is accuſtomed to rich nutritious food, but according to Dr. Brown's doctrine he ſhould be much more ſo, as his excitability has been leſs exhauſted by ſtimulants. It appears clear then, that the doctrine of direct debility is circumſcribed within a narrow range, and that it ſoon runs into that ſtate which is marked by the ſymptoms of indirect debility. We ſee therefore, that the moderate application of thoſe ſtimuli, which are neceſſary in a certain proportion to produce the healthy excitement of the ſyſtem, at the ſame time that they exhauſt the living fibre, indirectly contribute to induce ſuch a modification of it, as is ſuſceptible of more vigorous action than if their application had been diminiſhed below this meaſure. If then numerous reſtrictions are required in admitting this doctrine of direct debility, and that its latitude, even in the ſtate of health, muſt be conſiderably abridged, as, although the immediate effects reſulting from

from the increaſed application of ſtimuli, and thoſe which enſue from their abſtraction, are extremely oppoſite, they ultimately terminate in almoſt the ſame ſtate of the ſyſtem, it will be obvious that the extenſion of this doctrine to diſeaſes is ſtill more queſtionable. Dr. Brown has committed a radical error in transferring the laws, which to a certain extent regulate the ſyſtem in health to the diſeaſed ſtate, and in founding his claſſification of diſeaſes, and his practice on ſimply accumulated or exhauſted excitability; as a moment's reflection will convince us that the laws of excitability are greatly changed, as no diſeaſe can be pointed out where there is the ſame uniformly decreaſed or augmented ſuſceptibility of action from the exciting powers, as takes place in health; on the contrary we find that the action of ſome is morbidly increaſed, while the action of others is morbidly diminiſhed: and there ſeems to be a revolution eſtabliſhed in the relation which the different agents bear to the body, not at all to be explained by mere exceſs, or defect of the excitability. Whatever light, then, may be thrown on the treatment of diſeaſes, by arranging them according as they partake of direct or indirect debility, it would certainly be pernicious to rely on theſe general indications alone in adopting a method of cure.

Notwithſtanding the imperfections of this ſyſtem, which we have endeavoured to point out, and which chiefly ariſe from the author's unwarrantable extenſion of his principles, we conſider that it has merits which fully vindicate its claims to originality, and which have eſſentially contributed to introduce a more correct mode of reaſoning on medical ſubjects; but we apprehend that its principal value is not ſo much to be derived from its application to the practice of phyſic, as from the clear views which it has eſtabliſhed reſpecting the economy of health. By demonſtrating, forcibly, the relation which exiſts between the body and external agents, by ſhowing that every one has his apportioned quantity of vitality, which by the immoderate application of ſtimuli is prematurely exhauſted, and can never be reſtored; and by ſubſtituting, inſtead of vague conceptions of the cauſes of decline, laws equally fixed and immutable as thoſe which take place in the other departments of nature, he has given a degree of preciſion to our ideas on the nature of life which we ſhall in vain look for in other ſyſtematic writers.

We now take leave of the Elements of Medicine, the work on the merits of which our author's reputation as a medical philoſopher chiefly reſts; and we have given our ſtrictures with more freedom, as we conceive that there is no ſmall danger of the inexperienced being too much captivated with

with the ſeductive ſimplicity of doctrine which it every where exhibits, and which would tend to ſuperſede that patient inveſtigation and attention to detail, which is ſo eſſential in the preſent imperfect ſtate of our ſcience to form a rational phyſician.

In this edition, the *Obſervations on the old Syſtems of Phyſic* are included; they are well worthy of a ſerious peruſal, as, notwithſtanding occaſional burſts of petulance, and vehemence of declamation, they preſent many valuable reflections, and ſolid views, on the nature of medical ſcience.

The value of this edition is likewiſe enhanced by a biographical account of the author by his ſon, Dr. William Cullen Brown; the narration is diſtinct, and it is upon the whole well executed, although we muſt abate ſomewhat from that ſtrain of panegyric, which is ſo excuſable when dictated by the glowing feelings of a ſon, ſtanding forth as an apologiſt for his father, to vindicate whoſe memory from ſome ſevere, and as he conceives, unjuſt animadverſions, which had been thrown out by Dr. Beddoes in the able ſketch of Dr. Brown's life, which Dr. Beddoes had prefixed to a former edition of the Elements, he avows to be his principal inducement for engaging in this undertaking. Indeed, we could have wiſhed that Dr. Beddoes, when the ſcantineſs of his materials invited him to indulge in conjecture on the probable motives which determined Dr. Brown's conduct, had ſoftened ſomewhat the aſperity of his reflections, and liſtened more to thoſe palliating circumſtances which eaſily ſuggeſt themſelves for human frailty, in the trying ſituations in which the author was placed. It muſt warm the heart of every one with a generous ſympathy, who is not altogether hardened by the debaſing habits of ſervility, to be informed that Brown, in the early part of his life, when he was in the ſituation of tutor to a family, inſtead of being obliged to relinquiſh his place, becauſe as Dr. Beddoes unfairly ſuppoſes, "he added the ſtiffneſs of pedantry to the ſourneſs of bigotry," was impelled by that manly ſpirit of independence, which rouſes genius to maintain its rank, to repel the encroachments of unfeeling wealth and pampered ſtupidity, which would have degraded him to a ſituation little ſuperior to that of a menial —The general features of Brown's character are ſufficiently prominent; bold, impetuous, and aſpiring, he ſeems to have felt to the full the conſciouſneſs of ſuperior powers; he gave himſelf up to the career of an honeſt ambition, and entered with enthuſiaſm on thoſe ſtudies which he thought were moſt likely to lead to honourable diſtinction. But while he poſſeſſed an ardour and intrepidity which nothing could diſhearten, he was remarkably deficient in

in that addreſs and accommodating temper, which are ſo neceſſary to enſure ſucceſs as a phyſician; and he was above thoſe little arts which ſo often triumph over profeſſional ſkill: unſchooled in the ways of the world, and not habituated to that ſociety which gives delicacy of manners, he appears to have had too much of that harſhneſs of character, which is ſo eaſily contracted by thoſe who, in emerging from obſcurity by the force of their talents, muſt oftener ſupport their claims by the vigour of their exertions than by the pliancy of their behaviour; and this turn is likely afterward to be confirmed from contempt at that motley tribe of ſimpering nothings, which he might obſerve baſking in the hey-day of proſperity, whilſt he was depreſſed by indigence. His paſſions ſeem to have been extremely violent; hence the warmth of his attachment and fury of his reſentment, which were often carried to an extravagant length: and it was this unhappy warmth of temper which betrayed him into exceſſes, which cannot be juſtified, and which afford but too juſt matter of exultation to thoſe who were eclipſed by the ſplendour of his talents.

ART. X. *Memoirs of the Life of Gilbert Wakefield, B. A. formerly Fellow of Jeſus College, Cambridge.* 2 vols. 8vo. *Vol. I. written by himſelf, a new Edition, with his lateſt Corrections, and Notes by the Editors. Vol. II. by the Editors of the firſt Volume. With Appendixes of Original Letters and Papers.* pp. 1091. Price 1*l.* 1*s.* Johnſon, London, 1804.

THE writer who records the occurrences of his own life, and the hiſtory of his opinions, preſents to the mental anatomiſt a ſubject, the careful examination of which will furniſh him with the moſt uſeful rules for the eſtimation of human character, and for the guidance of human conduct. And if in this point of view works of the above-mentioned deſcription are valuable, in proportion to the ingenuouſneſs of their authors in the detail of their ſentiments, few publications can be deemed more inſtructive than that which at preſent engages our notice. Some of our readers will, in all probability, recollect that in the year 1792 Mr. Wakefield publiſhed Memoirs of his Life. This work appearing to have been favourably received by the public, he had determined to reprint it with a continuation, which was intended to bring down his hiſtory to the period of his liberation from Dorcheſter gaol. With this view, he had carefully corrected the former edition, and committed

mitted to paper ſome hints relative to the additional matter which he propoſed to annex to it, when this and all his terreſtrial projects were fruſtrated by his death. Two of his friends, however, having undertaken to arrange the materials which he had left amongſt his papers, the reſult of their labours is contained in the ſecond of theſe volumes.

On examining Mr. W.'s propoſed alterations of the firſt edition of his memoirs, we are happy to find that his cool judgment led him to expunge many paſſages in which he had given too looſe a rein to the impetuoſity of his temper, and to ſoften down many expreſſions which violated the laws of courteſy. In point of compoſition, too, his work is in this new edition greatly improved. In the diſcharge of a delicate duty his editors have acquitted themſelves with prudence and ſkill. They have almoſt entirely abſtained from that ſpecies of animadverſion upon thoſe whoſe official engagements impoſed upon them the taſk of directing againſt their friend the ſeverity of legal inquiſition; and in their account of facts they are clear and correct. But notwithſtanding their laudable caution, and the candour evinced in Mr. W.'s corrections, we would not be underſtood as aſſerting that this publication contains no matter offenſive to the ſtrictly orthodox in religion and politics. Readers of this deſcription will, if they be inclined to peruſe theſe volumes, of courſe prepare themſelves to encounter pointed animadverſions on the creed and diſcipline of the eſtabliſhed church, and a bold aſſertion of the extremity of Whiggiſh principles. As we regard it to be our chief duty to point out what the books which come under our inſpection really contain, we do not deem it neceſſary to tread over a wide compaſs of beaten ground in arguing againſt ſuch of Mr. W.'s tenets, as do not concur with our own ideas. We truſt that we ſhall better conſult the pleaſure and profit of our readers by extracting from theſe volumes a brief narrative of the principal incidents of his life, intermixing with our abridgment occaſional extracts, which may ſerve as a ſpecimen of the lively ſtyle of the original.

Gilbert Wakefield was born at Nottingham on February 22d, 1756. His father appears to have been a favoured ſon of the church; having ſucceſſively obtained the living of St. Nicholas in that town, the rectory of Claypole, in Lincolnſhire, and the vicarage of Kingſton-upon-Thames, together with the chapelry of Richmond. On his mother's ſide his genealogy is graced with civic honours; his maternal grandfather having been twice mayor of Nottingham. From his infancy he was "endowed with affections unuſually compoſed, with a diſpoſition grave and ſerious. His thirſt for knowledge

was at this early period ſo ardent, that at the age of three years and three months, he could ſpell the longeſt words, ſay his catechiſm without heſitation, and read the Goſpels with perfect fluency." At the age of ſeven he was initiated in the Latin language at the free ſchool in Nottingham, under the auſpices of the Rev. Samuel Berdmore, who was afterward promoted to the more honourable ſituation of maſter of the charter houſe ſchool in London. When he had attained his ninth year he was removed to Wilford ſchool, near Nottingham, then under the direction of the Rev. Iſaac Pickthall. Of the œconomy of this ſeminary, he gives the following terrific account:

"We came into this ſchool at five o'clock in the morning during the ſummer, and, with the intermiſſion of leſs than two hours for breakfaſt and dinner, we continued there till ſix at night. A dreadful puniſhment, in truth, at that active, and ſprightly age! on which I never reflect but with emotions of diſguſt and horror. Poor, ſcrupulous, ſimple man! to ſuppoſe that he could not diſcharge his duty to the parents, unleſs he made the children miſerable." Vol. I. p. 31.

After continuing two years in this houſe of bondage, Mr. W. on the removal of his parents to Richmond, was placed under the tuition of his father's curate, a man, as he informs us, qualified neither by art nor by nature for the inſtruction of youth. In the whole courſe of his ſchool education he had hitherto been unfortunate. The lazineſs of the firſt of his preceptors, (i. e. Dr. Berdmore) the unſkilfulneſs of the ſecond, and the ignorance of the third, precluded the poſſibility of improvement on the part of their pupils, ſo that "all his acquiſitions in all theſe years were literally nothing." This circumſtance draws from him the following indignant, but juſt reflections:

"And here I cannot but lament that inundation of dreadful evils which are let in upon ſociety by the tribe of unprincipled, or ineffective ſchoolmaſters. The majority of young men, who go to college after finiſhing their education at ſchool, ſcarcely know, with tolerable accuracy, even the firſt rudiments of the languages.

"Can imagination repreſent to herſelf a more melancholy caſe than that of an ingenuous, enterpriſing youth, waſting his time and blaſting his hopes, in a ſeminary of one of thoſe ignorant, heedleſs, inſipid teachers, with which the kingdom is over-run? This youth, of excellent capacity, and docile diſpoſition, on coming to the univerſity, finds others, though far inferior to himſelf in genius, yet, from the advantage of a ſkilful and conſcientious maſter, ſo much beyond his own attainments, as almoſt to overwhelm him in deſpair." Vol. I. p. 35.

"To ſuffer the riſing generation to be thus abuſed beyond all recovery from any future proceſs, what is it but to blot the ſpring from

from the year? It may be assumed as an indisputable proposition, that no man of real taste and learning will ever keep a school but from necessity: and therefore this task devolves of course on poor curates in the church, and poor ministers among the dissenters; men useful and respectable in their proper functions, but, for the most part, scantily furnished with polite literature. Hence it comes to pass that a learned schoolmaster is rarely to be met with, but in those foundations where the endowment bears some proportion to his merits.

"For my own part, I look upon the generality of these preceptors as robbers of hope and opportunity, those blessings for which no compensation can be made. I cherish liberty, I think, with a warmth of attachment inferior to no man; but I should rejoice to see, I confess, some restrictions in the case before us. Men of acknowledged qualifications should be appointed to examine, with a scrupulous and conscientious accuracy, the competency of all those who undertake the teaching of the learned languages; and none should be allowed to exercise this arduous office but those who could endure the fiery trial." Vol. I. p. 37.

Thus inauspicious was Gilbert Wakefield's introduction into the temple of learning. But at the age of 13 a happier destiny awaited him. At that period he was transferred to the care of the Rev. Richard Wooddeson, who lived in the parish of Kingston-upon-Thames. Of the abilities, and of the benevolent dispositions of this gentleman, Mr. W. speaks in terms of the highest respect; and he has availed himself of the opportunity afforded by the publication of these memoirs, to transmit to posterity such notices of the life and fortunes of his tutor as he was able to collect. For these notices we must refer our readers to the work itself. The following list of a few of Dr. Wooddeson's pupils will sufficiently vouch for his qualifications as a tutor. Mr. Lovibond, Mr. Steevens, Mr. Gibbon, Mr. Keate, Mr. Hayley, Mr. Maseres, curfitor Baron of the Exchequer, and Mr. Hardinge, one of the Welsh Judges.

Under the enlightened instruction of Mr. Wooddeson, Mr. W. made so rapid a progress in learning, that at the age of 16 his father deemed him qualified to be entered at one of the universities. On this occasion Dr. Jefferies, since a residentiary of St. Paul's, but then a canon of Christ Church, kindly offered his assistance in procuring for him a studency in that house; but the partiality of Mr. W.'s father for the university of Cambridge, where he had himself been educated, induced him to send his son thither. Mr. Wakefield was accordingly admitted of Jesus College in April, 1772. The terms in which he expresses his satisfaction in his father's determination, will, we apprehend, be not a little grating to the ears of the orthodox sons of Oxford. Mr. W. was no sooner

ſettled in college than he applied himſelf with diligence to his ſtudies. For ſome time he appears to have devoted himſelf excluſively to the cultivation of claſſical literature; having been, as is too commonly the caſe with young ſtudents, diſguſted by the unattractive appearance of the mathematics. Obſerving, however, that ſome of his contemporaries had made advances in geometry, and probably being aware that a tolerable acquaintance with the principles of mathematical ſcience was neceſſary to the acquiſition of academic honours, he exerted the whole ſtrength of his faculties in a vigorous effort, which was crowned with the deſired ſucceſs. By dint of deliberate perſeverance, he attained to ſuch ſkill in geometry and philoſophy, that when he took his degree on the 16th of January, 1776, the judges appointed to appreciate the merits of the ſeveral candidates, aſſigned to him the honourable ſtation of ſecond wrangler. On the 13th of April enſuing, he was elected Fellow of his College, on the nomination of the Maſter and Fellows, by the late Dr. Edmond Keene, Biſhop of Ely. During the courſe of his academic life, Mr. W. inſpired by the honourable ambition of obtaining literary reputation, ſucceſſively became a candidate for Dr. Browne's medal for the middle and for the ſenior bachelor's prize. On each of theſe occaſions, though his hopes of the firſt honours were fruſtrated,

——— "locum tenuit, virtute, ſecundum."

Reflecting on this circumſtance, he ſeems, like the generality of mortals, to have been more diſpoſed to regret his diſappointment than to aſſign their due value to the diſtinctions which he actually attained. "Thus," ſays he, "was my ambition regularly mortified by an inferior attainment on every occaſion! ſecond wrangler, ſecond medalliſt, and both years ſecond in the bachelor's prize." His advancement to a fellowſhip having, in a great meaſure, freed him from reſtraint in the proſecution of his ſtudies, in the years 1776 and 1777 he applied himſelf to the claſſics with unabated vigour. At this time, alſo, he appears ſeriouſly to have commenced the ſtudy of the Scriptures, which continued to be his favourite purſuit during the remainder of his life. For this purpoſe, he diligently read the New and Old Teſtament in their original tongues; his chief exertions being employed "in endeavouring to attain a complete maſtery of the phraſeology of both Scriptures, by a cloſe attention to the idiom of the languages in which they were written." Whilſt he was thus laudably engaged in examining the oracles of divine truth, the peculiar opinions of Dr. John Jebb, and Mr. Tyrwhitt, and other oppugners of our eccleſiaſtical eſtabliſhment,

bliſhment, excited the eager attention of the members of the univerſity of Cambridge; and though Mr. W. diſclaims the imputation of having been ſeduced from the path of orthodoxy by theſe celebrated champions of reform, he acknowledges that their example might "apply ſpurs to the willing courſer." However this may be, certain it is that during his reſidence at college he had imbibed ſuch ſtrong doubts of the propriety of ſubſcription to the Thirty-nine Articles, that he did not comply with the requiſite forms of ordination, on the 22d March 1778, without much compunction of mind. On this ſubject he writes in terms of agony and indignation, which are calculated to inſpire thoſe who ſeriouſly meditate on human deſtiny, with awe and compaſſion. It does not appear from this work whether Mr. W. revealed his tendency to hereſy to his academic friends. If this were the caſe, it ſhould ſeem that hereſy was not at that time regarded with the horror with which it has been ſince contemplated; as he continued, to the cloſe of his academic life, to be a member of a club, in which he had the honour, and, as he gratefully acknowledges, the happineſs to aſſociate with the following moſt reſpectable characters: Dr. Beadon, the preſent Biſhop of Bath and Wells; the late Dr. Waring, the celebrated profeſſor of mathematics; Dr. Pretyman, now Biſhop of Lincoln; Dr. Pearce, Dr. Milner, Mr. Mounſey, and Mr. Vince. Of this particular of his hiſtory Mr. W. was juſtly proud. To have been admitted into ſuch an aſſociation, argues no common degree of talents and of virtues. And here we think we ſhall render an acceptable ſervice to ingenuous youth by laying before them three maxims of Horace, by which Mr. W. profeſſes to have regulated his conduct during his reſidence at the univerſity.

"The *firſt* is calculated to repreſs a conceited practice too prevalent in the world, of ſuppoſing the particular branch of knowledge in which *we* happen to delight, more excellent and important than any other. A moſt ſilly affectation! originating in vanity, and productive of juſt contempt from well regulated minds.

"Nec tua laudabis ſtudia, aut aliena reprendes."
Hor. Epiſt. i. 18. 39.

Nor thou the favourite ſtudies of thy friend
Diſparage, nor too much thine own commend.

"Mr. Knox, I am ſorry to obſerve, is chargeable with this fault in ſeveral parts of his admirable writings. Let him rather confine his ſtrictures to ſubjects of *taſte* and criticiſm.

"——— illâ ſi jactet in aulâ
Æolus." Æn. i. 140.

In his own province let him ſtill bear ſway.

'The *ſecond* maxim was eminently ſerviceable in guarding me, in early life, againſt unneceſſary indulgencies of meats and drinks,

and especially that daily indiscriminate use of *wine* among young men, which should be reserved as a cordial to the stomach, and a solace for infirmities. It is an admirable maxim!

"——— Tibi quidnam accedet ad istam
Quam puer, ac validus, præsumis mollitiem, seu
Dura valetudo inciderit, seu tarda senectus."
Hor. Sat. ii. 285.

"For fainting age what cordial drop remains,
If our intemperate youth the vessel drains?"

"The *third* was my "phylactery," "the frontlet between my eyes," the constant object of my attention: and it is, indeed, a powerful preservative from vice, a spur to industry and order; and constitutes the most valuable recommendation that literature can boast. I wish my advice, and imperfect experience of its benefits, could persuade every youth to engrave it, in impressions not to be effaced, on the tablet of his heart, and exemplify it in his daily practice!

——————————— "et nî
Posces ante diem librum cum lumine; si non
Intendes animum studiis, et rebus honestis,
Invidiâ, vel amore, vigil torquebere." Hor. Epist. i. 2. 35.

"Rise, light thy candle, see thy task begun
Ere redd'ning streaks proclaim the distant sun,
Or *Lust's* fierce whirlwind will thy calm molest,
Or *Envy* cloud the sunshine of thy breast." Vol. I. p. 141.

On the 13th of April, 1778, Mr. W. quitted the university, in order to enter upon the curacy of Stockport, in Cheshire, which he relinquished in the following August. At this time the trustees of Breewood school, in Staffordshire, having advertised for a head master, he offered himself as a candidate for the situation, and by the weighty recommendation of Dr. Bennet, (the present Bishop of Cloyne) Dr. Farmer, and Mr. Neville, he had in a manner secured the appointment, when he discovered that in order to qualify himself for the acceptance of the office in question, it would be necessary to renew his subscription to the Thirty-nine Articles. With this requisition he could not, consistently with his ideas of moral rectitude, comply. He was compelled, therefore, to relinquish this prospect of an honourable competence, and with a view of increasing his income by the emoluments of a day-school, he accepted the curacy of St. Peter's, in Liverpool.

This new engagement was not, however, productive either of pleasure or of profit. His emoluments, in the course of nearly twelve months, amounted only to 43l. 16s. 2d½. Few men of cultivated minds introduced themselves to his acquaintance. By his brother clergymen he was neglected; and when he published proposals for opening a day-school his terms were

deemed ſo high by the devotees of trade and commerce, who were unable to appreciate his merits as a ſcholar, that he did not meet with the ſlighteſt encouragement. In the mean time his objections to the creed of the eſtabliſhed church were daily increaſing, and the expediency of engaging in ſome more lucrative employment was enforced by his marriage to the niece of his late rector, Mr. Watſon, which took place on the 23d day of March, 1779. In theſe circumſtances he readily accepted an invitation from the truſtees of the diſſenting academy at Warrington, to undertake the office of claſſical tutor in that inſtitution. This was a department for which he was peculiarly well qualified, and he entered upon the diſcharge of his academical duties with a zeal reſulting from a genuine love of literature. Of his aſſociates in the buſineſs of inſtruction, Dr. Aikin, Dr. Enfield, and the Rev. George Walker, he writes in terms of deep reſpect and of tender affection, and it appears that in their converſe he enjoyed

"That feaſt of reaſon and that flow of ſoul."

which gives additional reliſh to the purſuit of knowledge.—But theſe days of happineſs were ſoon at an end. For reaſons which Mr. W. has very fully ſtated in theſe memoirs, diſſenting Academies, or Colleges, as they are ſometimes more pompouſly denominated, are never gifted with length of duration. Four years after Mr. W. had been elected to the claſſical tutorſhip, the Warrington Academy was diſſolved; and in the autumn of 1783 he removed, with his family, to Bramcote, a village in the neighbourhood of his native town.

During his reſidence at Warrington, Mr. W. began his theological career by the publication of a new tranſlation of the 1ſt Epiſtle to the Theſſalonians, Eſſays on Inſpiration and on Baptiſm, and a new tranſlation of Matthew's Goſpel. At Bramcote he continued to apply himſelf to his favourite ſtudy of divinity, for which he had unfortunately almoſt entire leiſure: for though he had made known to his friends his wiſh to purſue the occupation of private inſtruction, 'all his applications were anſwered only by a ſingle pupil." Having in vain attempted, in May 1784, to eſtabliſh a ſchool at Richmond, he ſettled at Nottingham at Michaelmas in the ſame year. Here his worldly proſpects began to brighten. His riſing reputation procured him a ſucceſſion of pupils, on handſome terms.

"My affairs," ſays he, "went on in a calm uninterrupted tranquillity, with reſpect to my tuition, my family, and my ſtudies, to the ſpring of 1786, when I was ſeized with a pain in my left ſhoulder, from a grievance, of which no account could ever be given,

and which, for two entire years, haraft me beyond meafure, and almoft beyond endurance, without material abatement; nor am I delivered from the apprehenfion of a return, or the occafional impreffions of it, to this hour.

" For three weeks I have not been able to lie down in bed for as many hours at one time, and without opiates could feldom procure eafe or fleep. Vol. I. p. 277.

" The debility of mind and body occafioned by the malady mentioned above, rendered a fuitable attention to my pupils an abfolute impoffibility. I retained one only, Mr. Robert Hibbert, the couſin of my former patron, who was ſoon to be transferred to the Univerſity. The ſociety of this ingenuous and amiable youth was a ſource of perpetual ſatisfaction, and he uſually paſt his vacations with me till the completion of his academical career in his firſt degree.

" I tried change of air at Richmond and at Scarborough, but time was to me the maſter phyſician that, in the words of Sophocles, " made all things eaſy." Vol. I. p. 281.

During his reſidence at Nottingham, Mr. W. publiſhed a few theological tracts. At this period too the appearance of the firſt part of his Sylva Critica contributed to extend his fame as a claſſical ſcholar, and as a commentator on the ſacred writings. Dividing his time between the requiſite attention to his pupils, his ſtudies, and the ſociety of a few literary friends, he appears to have ſpent his days pleaſantly in his native place, when in evil hour he once more embarked his comforts and his fortunes in an academical inſtitution of the diſſenters. In July 1790, having accepted the claſſical tutorſhip of the Hackney college, he removed his family to that place. Of the diſpoſitions of his pupils he ſpeaks in the moſt flattering terms: " Never," ſays he, " was I connected with ſuch a ſet of orderly, induſtrious, attentive, reſpectful, and amiable youths." The general plan of this ephemeral inſtitution did not, however, meet with his approbation, and a variety of circumſtances combined to induce him to put a ſpeedy termination to his connexion with it. He accordingly ſent in his reſignation in June 1791. He continued, however, to reſide at Hackney, where he devoted himſelf almoſt excluſively to literary purſuits. Amongſt the vaſt variety of pamphlets, treatiſes, and editions of the claſſics which in this latter period of his life he compoſed and ſuperintended with almoſt unexampled induſtry and rapidity, we ſhall only notice his edition of Lucretius, and his anſwer to the Biſhop of Llandaff. In the former he concentrated all his powers as a critic and a ſcholar, and availed himſelf to the utmoſt of the ample ſtores of erudition ſupplied by his tenacious memory, to illuſtrate a poet, than whom no one gratifies the ear with greater majeſty of

of numbers. At the ſame time wiſely reſtraining his love of conjectural criticiſm, or rather confining the indulgence of it to his copious notes, he has patiently and ſucceſsfully laboured to reſtore to the ſtandard of MSS. and firſt editions, the text of his author, which had been moſt execrably corrupted by antecedent editors. His Anſwer to the Biſhop of Llandaff is unfortunately rendered too famous by its conſequences. It was publiſhed at a time when the miniſtry were jealouſly vigilant in ſuppreſſing every work which had a tendency to ſedition; and as it contained certain obſervations, which, in the opinion of the legal adviſers of the cabinet, were calculated to excite diſcontent in the minds of the people, proſecutions were commenced againſt the publiſhers and the author. On the 21ſt of February, 1799, Mr. W. was tried for writing and uttering a ſeditious libel. On this occaſion he conducted his own defence, with much more ſpirit than prudence. If his ſpeech was not deemed an aggravation of his offence, at leaſt it was of no-avail, as he was found guilty, and after the diſagreeable ſuſpence uſual in ſuch caſes, he was ſentenced to two years impriſonment in Dorcheſter gaol.

In theſe diſtreſsful circumſtances the affliction of his family (we ſay of his family, for he ſeems himſelf to have ſuffered the penalties of the law with unyielding firmneſs) was alleviated by the zeal of his friends, which concurring with the ſympathy of certain of the more opulent members of oppoſition, repaired his diminiſhed fortunes by a ſubſcription amounting to five thouſand pounds.

We have read the hiſtory of Mr. Wakefield's impriſonment with painful intereſt. For the particulars of the reſtraints which were impoſed upon the intercourſe between him and his family by the Dorſetſhire magiſtrates, of his benevolent attentions to his fellow-priſoners, and of the literary exertions which beguiled his ſolitary hours, we refer our readers to the ſecond volume of the Memoirs. Having devoted ſo many pages to this work, we muſt haſten to the concluſion of his melancholy ſtory. On Friday May 21, 1801, he quitted Dorcheſter gaol, "after an abode of two years," as he remarks, "in a room on which the ſun never ſhone, and within walls whoſe height almoſt excluded his rays from the area of the priſon." Returning to London with ſpirits unbroken, but with ſtrength impaired by confinement, he too haſtily exerted his wonted activity in walking about the environs of the metropolis in ſearch of a houſe. The conſequence of this was a violent fever, which terminated his days on the 9th of Sept. 1801, in the 46th year of his age.

Such

Such is the outline of the hiſtory of Gilbert Wakefield. Of the public conduct of this diſtinguiſhed ſcholar various opinions will be held, according to the different principles of his judges. In his private deportment his friends, the editors of theſe volumes, in a well-written ſummary of his character, aſcribe to him the virtues of undeviating integrity, of almoſt unexampled induſtry, of active benevolence, and of that urbanity of manners and cheerfulneſs of diſpoſition which won the affection of almoſt every one who was perſonally acquainted with him. How much is it to be lamented that the theological notions of ſuch a man ſhould have been inconſiſtent with his advancement to thoſe honours and emoluments which are in this country the uſual meed of literary eminence.

To each of theſe volumes is annexed an appendix of Letters and other documents, illuſtrative of their contents, ſeveral of which are not a little curious and intereſting.

ART. XI. *The Lay of the Laſt Minſtrel; a Poem. By Walter Scott, Eſq.* 4to. pp. 319. Conſtable and Co. Edinburgh; and Longman and Co. London. 1805.

THE object which Mr Scott had in view, and the plan that he has choſen for the attainment of his object, i this poem, will be moſt ſatisfactorily explained by tranſcribign the ſhort notice, which is prefixed to it.

"The poem now offered to the public is intended to illuſtrate the cuſtoms and manners which anciently prevailed on the borders of England and Scotland. The inhabitants living in a ſtyle partly paſtoral, and partly warlike, and combining habits of conſtant depredation with the influence of a rude ſpirit of chivalry, were often engaged in ſcenes highly ſuſceptible of poetical ornament. As the deſcription of ſcenery and manners was more the object of the author than a combined and regular narrative, the plan of the ancient metrical romance was adopted, which allows greater latitude in this reſpect than would be conſiſtent with the dignity of a regular poem. The ſame model offered other facilities, as it permits an occaſional alteration of meaſure, which in ſome degree authorizes the change of rythm in the text. The machinery, alſo, adopted from popular belief, would have ſeemed puerile in a poem which did not partake of the rudeneſs of the old ballad, or metrical romance.

"For theſe reaſons, the poem was put into the mouth of an ancient minſtrel, the laſt of the race, who, as he is ſuppoſed to have ſurvived the revolution, might have caught ſomewhat of the refinement of modern poetry, without loſing the ſimplicity of his original model. The date of the tale itſelf is about the middle of the 16th century, when moſt of the perſonages actually flouriſhed. The time occupied by the action is three nights and three days."

The

The introduction repreſents the Laſt Minſtrel wandering neglected and forlorn, begging his bread from door to door, and obtaining a ſcanty and precarious morſel by tuning that harp, which in better times had made him a partaker in the ſplendour and luxuries of a court. In the courſe of his wanderings, he paſſed near to Newark caſtle, on the banks of the Yarrow, at that time inhabited by Anne, Ducheſs of Buccleugh and Monmouth. With timid and heſitating ſtep he approached and begged admittance. The Ducheſs, who happened to obſerve him, and marked his "reverend face," ordered him to be kindly entertained. This hoſpitality, to which he had been lately ſo little accuſtomed, raiſed his gratitude, and his minſtrel pride. He began to talk of the exploits of the anceſtors of the Ducheſs, and to expreſs his confidence, that if ſhe would deign to hear him, and if ſhe loved the harp, "he could make muſic to her ear." When, however, he had obtained his requeſt, and reached the room of ſtate, his confidence and his enthuſiaſm began to fail, till cheered by the praiſe of the Ducheſs, he ran his fingers over the ſtrings of his harp, and

> —When he caught the meaſure wild,
> The old man raiſed his face and ſmil'd;
> And lighted up his faded eye,
> With all a poet's extacy!
> In varying cadence ſoft or ſtrong,
> He ſwept the ſounding chords along;
> The preſent ſcene, the future lot,
> His toils, his wants, were all forgot;
> Cold diffidence and age's froſt,
> In the full tide of ſong were loſt.
> Each blank in faithleſs memory void,
> The poet's glowing thought ſupplied;
> And, while his harp reſponſive rung,
> 'Twas thus the LATEST MINSTREL ſung.

The ſcene of the Lay is principally in and near Brankſome tower, the ſeat of the Scotts of Buccleugh. A long and deadly feud ſubſiſted between the names of Scott and Kerr; and "one of the acts of violence, to which it gave riſe, was the murder of Sir Walter Scott of Buccleugh, who was ſlain by the Kerrs in the ſtreets of Edinburgh, in 1552. The poem is ſuppoſed to open ſhortly after this event had taken place." (208, Notes.)

The œconomy and retinue of the ancient barons of Buccleugh are deſcribed with great accuracy and pomp by the minſtrel in the beginning of his lay; and the different impreſſions, which the late murder of Sir Walter Scott had made on his lady and his daughter, are finely diſtinguiſhed. His lady breathed

breathed vengeance for his death: and this paſſion ſo completely filled her ſoul, that ſhe "dropped nor ſigh nor tear." We think, however, that it is by no means natural to repreſent ſuch a woman, as this lady appears to be through the whole poem, eſpecially when the deſire of revenge increaſed her uſual ſternneſs and intrepidity of character, ſhedding a "mother's tears," when ſhe heard her ſon liſp from its nurſe's knee,

"And if I live to be a man,
My father's death revenged ſhall be."

The heart of Margaret, Sir Walter's daughter, was burſting with grief, not merely on account of the death of her father, but becauſe her lover, Lord Cranſtoun, had been in arms againſt him along with the Kerrs.

The ladye, who had learned from her father the "art that none may name," heard "in old Lord David's weſtern bower," a converſation between the ſpirit of the flood, and the ſpirit of the fell; by which ſhe is made acquainted with the love of her daughter for an enemy of their clan; ſhe is alarmed at the prediction of the mountain ſpirit, that no kind influence of the planets will be ſhowered on Brankſome,

"Till pride be quelled, and love be free."

In order, if poſſible, to prevent the fulfilment of this prediction, ſhe determines to ſeek from the monk of St. Mary's aiſle, in Melroſe Abbey, the "treaſure of the tomb," a book encloſed in the tomb of Michael Scott, a famous magician. William of Deloraine was choſen by her for this awful and important errand. He is deſcribed as a bold and daring moſs-trooper, or border marauder; before whoſe courage and activity all the dangers attendant on that courſe of life diſappeared. There is a conſiderable degree of poetical ſpirit in the following lines:

"A ſtark moſs-trooping Scot was he,
As e'er couched border lance by knee.
Through Solway ſands, through Tarras moſs,
Blindfold he knew the paths to croſs;
By wily turns, by deſperate bounds,
Had baffled Percy's beſt blood-hounds;
In Eſk or Liddell fords were none,
But he would ride them one by one,
Alike to him was time or tide,
December's ſnow, or July's pride;
Alike to him was tide or time,
Moonleſs midnight, or matin prime.
Steady of heart, and ſtout of hand.
As ever drove prey from Cumberland;
Five times outlawed had he been,
By England's King, and Scotland's Queen."

The

The firſt canto cloſes with the arrival of Sir William at the abbey of Melroſe. The timid anxiety with which the minſtrel glances his eye round to read the opinion which his noble auditors entertained of his performance, and the hints that he drops of his old age and want of practice, in order to avert their cenſure or coolneſs, are finely imagined.

> " Here pauſed the harp; and with its ſwell
> The maſter's fire and courage fell:
> Dejectedly and low he bowed,
> And gazing timid on the crowd,
> He ſeemed to ſeek in every eye,
> If they approved his minſtrelſy;
> And, diffident of preſent praiſe,
> Somewhat he ſpoke of former days,
> And how old age and wandering long,
> Had done his hand and harp ſome wrong."

The ſecond canto opens with a deſcription of Melroſe abbey. We cannot help regreting that here, as well as in ſeveral other parts of this poem, Mr. Scott had not preferred a delineation of the ſcenery of nature, to a diſplay of antiquarian knowledge. The abbey of Melroſe, with the ſurrounding country, offers rich materials to a poet's imagination. But, inſtead of heightening the effect by the addition or admixture of thoſe circumſtances, which the poet can eaſily draw from his own ſtores, and which, even by thoſe who have ſeen the ſpot, would be deemed allowable from the remoteneſs of the time, Mr. Scott, by confining his deſcription entirely to the abbey, and dwelling on thoſe particulars alone, which can be intelligible or intereſting only to ſuch as have ſeen it, and are, beſide, acquainted with the technical terms of architecture, has repreſſed thoſe powers which he evidently poſſeſſes. The interview between William of Deloraine and the monk—the opening of the coffin of Michael Scott—the taking of the " mighty book, with iron claſped, and with iron bound," from the cold hand of the magician, ſeem to afford room for more terrific deſcription and imagery than we meet with. The impreſſion, which the ſight of the dead man made upon William of Deloraine, is greatly weakened by attributing it to a natural cauſe.

> " He thought, as he took it, the dead man frowned;
> But the glare of the ſepulchral light,
> Perchance had dazzled the warrior's ſight."

While William of Deloraine was abſent, Margaret and her lover met " under the hawthorn boughs:" but the minſtrel excuſes himſelf from deſcribing the interview between them.

" My

" My hairs are gray, my limbs are old,
My heart is dead, my veins are cold,
I may not, muſt not, ſing of love."

The baron was attended by his dwarf, who held his courſer. This dwarf was ſcarcely an earthly man.

" Little he eat, and leſs he ſpoke,
Nor mingled with the menial flock;
And oft apart his arms he toſt,
And oft he mutter'd, ' Loſt, loſt, loſt! "

The meeting of the lovers was interrupted by the noiſe of one approaching; and they ſeparated,

" Fair Margaret, through the hazel grove,
Flew like the ſtartled cuſhat-dove †;
The dwarf the ſtirrup held and rein,
Vaulted the knight on his ſteed amain;
And, pondering deep that morning's ſcene,
Rode eaſtward through the hawthorns green."

" A goblet crowned with mighty wine," which the minſtrel quaffed " long, and deep, and zealouſly," inſpires him with a " lighter, livelier prelude;" and he begins the third canto with the praiſes of love.

After he had atoned for his former neglect of this paſſion, the minſtrel proceeds with his tale.—Lord Cranſtoun as he is riding along from the ſcene of his interview with Margaret, meets with Deloraine: they fight; and the moſs-trooper falls. The baron orders his dwarf to ſtaunch the wound of his foe, and convey him to Brankſome Caſtle. While the dwarf was occupied with the bleeding Deloraine, he eſpied the book which the latter had taken from the tomb of Michael Scott, and was carrying to his lady when he encountered the baron. The dwarf unclaſped it by ſmearing the cover over with the " curdled gore" of the borderer; for the iron claſps would not yield to the " unchriſtened hand" of the dwarf. The magic virtues of the book are enumerated with a ſufficient attention to popular belief; and at the ſame time with conſiderable poetical effect, in the following lines:

—" One ſhort ſpell therein he read.
It had much of glamour ‡ might,
Could make a ladye ſeem a knight;
The cobwebs on a dungeon wall,
Seem tapeſtry on lordly hall;
A nut-ſhell ſeem a gilded barge,
A ſheeling || ſeem a palace large;

And

† Wood-pigeon. ‡ Magical deluſion. || A ſhepherd's hut.

And youth ſeem age, and age ſeem youth—
All was deluſion, nought was truth."

Before the dwarf could read another ſpell, he was ſtruck by a blow from an inviſible hand, which laid him flat on the plain; and at the ſame time the volume cloſed faſter than it was before. The dwarf, in obedience to his maſter's commands, laid the borderer on his horſe, and by his magic art, paſſed before all the warders into Brankſome Hall, under the appearance of a load of hay. As he was returning he eſpied the young ſon of Sir Walter; he immediately aſſumed the figure of one of his companions, and perſuaded him to go to the woods to play. To the warders there ſeemed to paſs out of the caſtle a "terrier and lurcher."—The dread of the ſuperior magical power of the boy's mother prevented the dwarf from doing him any material injury; he only enticed him far from home, till he was obliged to reſume his own ſhape by having a ſtream to croſs. The deſerted boy, after wandering about, ignorant of his path, falls into the hands of a party of the Engliſh borderers, who carry him to Lord Dacre. The elfin-dwarf in the mean time had aſſumed the ſhape of Sir Walter's ſon in Brankſome, and played many miſchievous tricks, ſo that many of the caſtle were of opinion that the young baron was poſſeſſed. The lady was prevented from perceiving this change, and diſpelling the charm, by her conſtant and cloſe attention on the wounded Deloraine.

We apprehend that the reader, from the analyſis of this part of the poem, will conceive Mr. Scott not to have done juſtice to himſelf. It ſeems, indeed, hardly poſſible for poetical talents of the higheſt order to throw around ſuch circumſtances a charm powerful enough to conceal from the eye of the uninitiated reader at leaſt, their native and ſtubborn abſurdity. They partake not of the hallowed and ſolemn nature of ſome ſuperſtitious opinions, which, even after they are rejected, lend their aid to the powers of the poet. Nor do we conceive it poſſible for any man of the warmeſt fancy and of the moſt enthuſiaſtic predilection for the manners and opinions of paſt times, to have at perfect command all the materials with which antiquarian reſearch has ſupplied him, ſo as that they will never impede or thwart the workings of his imagination. We blame Mr. Scott, not for having failed in his attempt, but for having made it. The following exquiſite paſſage, which we do not heſitate to pronounce the fineſt in the whole work, increaſes our regret that Mr. Scott ſhould have fettered and degraded the powers of his muſe,

muſe, by uniting them ſo cloſely with the cold and groveling purſuits of antiquarianiſm.

" So paſſed the day—the evening fell,
'Twas near the time of curfew bell;
The air was mild, the air was calm,
The ſtream was ſmooth, the dew was balm;
E'en the rude watchman, on the tower
Enjoyed and bleſſed the lovely hour.
Far more fair Margaret loved and bleſſed
The hour of ſilence and of reſt.
On the high turret, ſitting lone,
She waked at times the lute's ſoft tone;
Touched a wild note, and all between
Thought of the bower of hawthorns green;
Her golden hair ſtreamed free from band;
Her fair cheek reſted on her hand,
Her blue eye ſought the Weſt afar,
For lovers love the weſtern ſtar."

Beſide the higher beauties of thought and expreſſion, which theſe lines eminently poſſeſs, the rich harmony of the Iambic movement is preſerved in them, without its uſual accompanying uniformity, by means of the intermixture of other feet, and by the judicious poſition of the cæſural pauſe.

While the inhabitants of Brankſome were thus enjoying the balmy ſtillneſs of the evening, the beacon blaze of war is ſeen—the alarm is given—and the neighbouring friendly clans are ordered to be ſummoned. Here again Mr. Scott is more anxious to introduce the moſt celebrated border clans, and to deſcribe accurately and technically, the movements and precautions taken by his anceſtors on the alarm of invaſion, than to give free ſcope to his imagination; and accordingly the antiquarian will cooly admire, where the lover of poetry ought to have been hurried into the ſcene of action. Mr. Scott, too, whether intentionally or not we cannot determine, plays with our expectations; for, generally, after having appeared in the character of a profound antiquarian, he immediately ſhows us what he could have done, had he wrote only as a poet. The ſacred privacy in which real heart-felt grief ſeeks to hide its emotions, is very naturally pointed out by a ſimple incident in the following lines, at the end of the third canto.

Ceaſed the high ſound—the liſtening throng
Applaud the maſter of the ſong;
And marvel much, in helpleſs age
So hard ſhould be his pilgrimage.
Had he no friend—no daughter dear,
His wandering toil to ſhare and cheer:

No

No ſon to be his father's ſtay,
And guide him on the rugged way?
'Aye! once he had, but he was dead!'
Upon the harp he ſtooped his head,
And buſied himſelf the ſtrings withal,
To hide the tear that fain wou'd fall
In ſolemn meaſure, ſoft and ſlow,
Aroſe a father's notes of woe."

The minſtrel after a prelude, in which he contraſts the peaceful appearance of the banks of Tiviot, at the time he was ſinging, with the former days of blood and rapine, and offers for a moment the tribute of a father's tear to the memory of his ſon, ſlain in thoſe days—proceeds to deſcribe the arrival of the different chieftains to the aſſiſtance of Brankſome. We have already quoted the deſcription of William of Deloraine, one of the higher order of moſs-troopers; we now lay before our readers the ſtriking picture of Tinlinn, a noted marauder of inferior rank.

"While thus he ſpoke, the bold yeoman
Entered the echoing barbican:
He led a ſmall and ſhaggy nag,
That thro' a bog from hag to hag‡,
Cou'd bound like any Bilhope ſtag;
It bore his wife and children twain,
A half-clothed ſerf‖ was all their train:
His wife, ſtout, ruddy, and dark-browed,
Of ſilver broach and bracelet proud,
Laughed to her friends among the crowd.
He was of ſtature paſſing tall,
But ſparely formed and lean withal.
A battered morion on his brow,
A leathern jack as fence enow,
On his broad ſhoulders looſely hung;
A border-axe behind was ſlung.
His ſpear, ſix Scottiſh ells in length,
Seem'd newly dyed with gore;
His ſhafts and bow of wondrous ſtrength
His hardy partner bore."

The Ladye was deſirous of taking this opportunity to introduce her ſon to the knowledge of war; but the elfin-dwarf, who had aſſumed his appearance, dreaded her power, and refuſed to come into her preſence. The Ladye aſhamed and vexed at the cowardice of her ſuppoſed ſon, ordered Tinlinn to convey him to Buccleugh; but after Tinlinn had with great

‡ The broken ground in a bog. ‖ Bondſman.

trouble

trouble forced the horſe on which he and the dwarf rode, to proceed about a mile, a ſhallow brook which they croſſed reſtored the elfin to his real ſhape: he fled, but Tinlinn pierced his ſhoulder with an arrow. In the mean time the Engliſh warriors advanced againſt Brankſome Caſtle: the hoary ſeneſhal rode out to inquire what was the reaſon of their breaking the truce; and, to the eye of the Lady, who was deſired by the Engliſh lords to come to the outward wall, to learn the motive which had induced them to approach in battle array—the heir of great Buccleugh, her dear ſon, in whom ſhe had centered all her hopes of vengeance, appears in the power of her foes. The Engliſh lords, however, offer to deliver him up, provided William of Deloraine be put into their power, for his alleged plundering of the lands of Richard Muſgrave. The Lady refuſes to comply, and propoſes that William of Deloraine ſhall either cleanſe himſelf by oath, or engage in ſingle combat with Muſgrave. The Engliſh are induced to accept the latter terms, by the news which they receive, that Douglas and other Scotch chieftains are invading, with a powerful force their territory, on the borders. The next day was fixed for the combat, when Deloraine, or a champion in his ſtead, if he were not recovered from the wounds he had received from Lord Cranſtoun, was to enter the liſts with Muſgrave.

The prelude of the fifth canto ſings the praiſes of poeſy, by which alone the memory of the lover, the hero, and the chieftain is rendered immortal. This is natural and allowable in a minſtrel; but the interpretation he gives of the grand perſonification, by which the mountains and rivers are ſaid to mourn the death of the poet, is exceedingly quaint and tame, and deſtroys the illuſion, which that perſonification is calculated and intended to produce. Indeed the whole prelude of this canto diſcovers a taſte by no means congenial to the reſt of the poem. Inſtead of holding forth the bold and grand idea, that nature mourns the death of the poet, the particular mode by which ſhe manifeſts her grief is dwelt upon with ſuch minuteneſs as to excite very ludicrous ideas, and to recal very ſtrongly the character of Cowley's poetry. Mountains weep in cryſtal rill;—flowers in tears of balm diſtil;—breezes ſigh through the groves, that had been the beloved retreat of the bard;—and oaks reply in deeper groan, ſinging baſs, we ſuppoſe, to the tenor of the groves:—and, what is ſtill finer and prettier,

> "—Rivers teach their ruſhing wave
> To murmur dirges round his grave."

All

All this is very bad, and very ridiculous; but ſtill it might have pleaſed and paſſed for poetry with many, had not the minſtrel, very unlike a genuine bard, ſet about a matter-of-fact explanation of theſe wonderful expreſſions of the grief of nature. We are all at once awakened from the deluſion (if we poſſibly could have been deluded) by the very ſage information, that the ſhade of the love-ſick maid, and the phantoms of the warlike knight, and the feudal chief, are buſily employed in ſhaking the tears from the hawthorn nd the roſe, ſhrieking among the foreſts, groaning in the lonely caverns, and making the rivers ruſh with impetuous and overflowing wave, by the tears which they ſhed.

Before the ſingle combat began, Douglas, with ſeveral other Scotch chieftains, arrives; and they and the Engliſh lords are magnificently entertained by the Ladye in Branksome Caſtle. The rough and boiſterous mirth, and the hoſpitality, rather profuſe than delicate, of the border chiefs;—the courteſy and frank unſuſpecting diſpoſition of the rival warriors during the truce, preſent a picture of thoſe times which the poet has managed with great effect Margaret ſoon retires from the banquet, and is agreeably ſurprized to ſee, in the inner court, her lover, who had been introduced by the "glamour art" of his "urchin page," under the form of a friendly knight.

The poet here is plainly ſenſible that he is making the dwarf act in a manner by no means ſuitable to his unchriſtened name "and malicious diſpoſition;" but we think he would have diſcovered more ſkill and knowledge of his art, if he had not hinted at this inconſiſtency; but had endeavoured by increaſing the intereſt of the ſcenes in which the dwarf is engaged, to have kept it out of ſight, than he does, by making the minſtrel point it out, and endeavour to explain and reconcile it. We are pleaſed and intereſted with the dwarf, and forget his general malicious character, in the anxiety he ſeems to feel for his maſter. While his glamour art apparently is exerciſed for the benefit of the lovers (whoſe fate alone can create intereſt in the poem), we do not anxiouſly inquire into its origin or nature; but when we are officiouſly told by the minſtrel, that moſt probably he lent his aid to their interview, in order to bring "ſorrow, ſin, and ſhame" upon them, the innate malice of his diſpoſition is forcibly recalled; and yet we are more inclined to admit an inconſiſtency in his character, as the alternative would make us feel a painful anxiety for the fate of the lovers, and produce that diſagreeable ſenſation we always experience, when obliged to efface a favorable impreſſion.

Beſides, the conjecture of the minſtrel loſes the probability which it derives from the malicious diſpoſition of the urchin, when we ſee him ſtealing the armour of Deloraine for his maſter, and thus enabling him to enter the liſts with Muſgrave. Muſgrave is ſlain, apparently by Deloraine; but immediately after the death of the Engliſh baron, Deloraine, half naked and ghaſtly, makes his appearance; the plumed helm of the ſurviving combatant is undone, and Cranſtoun of Tiviotſide ſtands confeſſed the reſcuer of Sir Walter's child. It is not candid or proper to ſcrutinize too cloſely the incidents of ſuch a poem as this, otherwiſe we might put a few queſtions here, which not even the "glamour art" of the dwarf would ſatisfactorily anſwer or explain.—The Ladye, after much reluctance, yielded to the entreaties of Douglas, Home, and Howard, and joined the hands of Margaret and Cranſtoun. Thus, if we may judge from the natural conſequence of the dwarf's glamour art, we muſt acquit him of any intention of injuring the character or happineſs of the lovers.

The ſixth and laſt canto, after a prelude on the joys of the land of our fathers, and an addreſs to Caledonia, is occupied with a deſcription of the bridal feaſt; during which the malicious diſpoſition of the dwarf ſhows itſelf in endeavouring to create confuſion and diſturbance.—The ſongs of Albert Oreeme, a border minſtrel, of Fitzraver, the bard and friend of gallant Surrey—and of Harold, who had come from the Orcades with St. Clair, are inſerted.—There is ſomething awful in the ſong of Fitzraver: the magical deluſion that it deſcribes is grand and ſolemn, and meets, in our mind, with ſome lurking tale of our younger years, which greatly heightens its effect.

"'Twas All-Souls eve, and Surrey's heart beat high!
He heard the midnight bell with anxious ſtart,
Which told the myſtic hour, approaching nigh,
When wiſe Cornelius promiſed by his art
To ſhew to him the Ladye of his heart,
Albeit, betwixt them roared the Ocean grim;
Yet ſo the ſage had high to play his part,
That he ſhould ſee her form in life and limb,
And mark, if ſtill ſhe loved, and ſtill ſhe thought of him.

Dark was the vaulted room of gramarye,
To which the wizard led the gallant knight,
Save that before a mirror, huge and high,
A hollowed taper ſhed a glimmering light,
On myſtic implements of magic might,
On croſs and character and taliſman,
And almageſt, and altar, nothing bright;

For fitful was the luſtre, pale, and wan,
As watch-light by the bed of ſome departing man.

But ſoon within that mirror, huge and high,
Was ſeen a ſelf-emitted light to gleam;
And forms upon its breaſt, the earl 'gan ſpy,
Cloudy and indiſtinct, as feveriſh dream;
Till, ſlow arranging, and defined, they ſeem
To form a lordly and a lofty room;
Part lighted by a lamp, with ſilver beam,
Placed by a couch of Agra's ſilken loom,
And part by moonſhine pale, and part was hid in gloom.

Fair all the pageant—but how paſſing fair
The ſlender form which lay on couch of Ind!
O'er her white boſom ſtrayed her hazel hair,
Pale her dear cheek, as if for love ſhe pined;
All in her night robe looſe, ſhe lay reclined,
And, penſive, read from tablet eburnine,
Some ſtrain, that ſeemed her inmoſt ſoul to find—
That favoured ſtrain was Surrey's raptured line,
That fair and lovely form, the lovely Geraldine.

Slow rolled the clouds upon the lovely form,
And ſwept the goodly viſion all away—
So royal envy rolled the murky ſtorm
O'er my beloved maſter's glorious day.
Thou jealous, ruthleſs tyrant! Heaven repay
On thee and on thy children's lateſt line
The wild caprice of thy deſpotic ſway,
The gory bridal bed, the plundered ſhrine,
The murdered Surrey's blood, the tears of Geraldine!"

Soon after the ſong of Harold,—the hall in which the gueſts ſat is ſuddenly darkened;—the red glare of lightning ſhot through it—a dreadful peal of thunder is heard—all is confuſion and horror—the elfin-dwarf is ſeen no more; and William of Deloraine ſhudders as he relates that he had beheld the wizard Michael Scott. The chieftains make a ſolemn vow to go on a pilgrimage to Melroſe abbey, for the ſake of Michael's reſtleſs ſprite. The minſtrel forbears to attempt to wake the note of mirth after ſuch a dreadful ſcene, and therefore concludes his lay with a deſcription of the pilgrimage to Melroſe, and with the hymn for the dead, which the holy fathers ſung. A lowly ſimple hut near Newark's tower received the minſtrel for the remainder of his life, where he delighted to repeat his lays, and recal the memory of paſt times.

The

The notes, which fill about 100 pages, relate to the hiſtory and feuds of the border clans, and illuſtrate the different ſuperſtitions, cuſtoms, and technical terms, that occur in the poem.

Mr. Scott ſeems to look forward, with ſatisfaction, no doubt, to future commentators and expounders of the barbarities and ſuperſtitions of his anceſtors; for, in order that he may not be charged with neglecting to record them, or inſtruct poſterity, he has carefully collected and exhibited in his notes, the moſt remarkable inſtances with which tradition could ſupply him, of the ſhocking degradation and credulity of the human mind.

We ſhould ſeriouſly adviſe theſe hunters after human weakneſs and folly, to queſtion themſelves reſpecting the *cui bono* of their purſuits before they continue them; or, at leaſt, if they are determined themſelves to follow them, not to vitiate or diſguſt the public taſte, by committing the reſult of their reſearches to the preſs. We do not ſee any poſſible good that can be derived from knowing the exact extent, and all the minute particulars, of the cruelty, robbery, and ſuperſtition of our anceſtors: but we do ſee many injurious conſequences that neceſſarily will be produced. The authors of German plays, and German novels, and the herd of their imitators in this country, have been juſtly cenſured for feeding the minds of the public with ſcenes of cruelty, and horror, and for working upon, and thus recalling and ſtrengthening, thoſe ſuperſtitious notions, which were beginning to wear out, even among the vulgar of moſt nations. But we think Mr. Scott is more to blame than they, inaſmuch as he poſſeſſes greater powers, and ſeems determined, from the expenſive manner in which his book is publiſhed, to operate upon none but the higheſt ranks. We do with that a ſtop may be put to the rage for the marvelous and horrid: it augurs ill of the ſtate of excitability of the public mind when it requires ſuch very powerful ſtimuli to produce action in it. Before we blame the Germans for their taſte, we ought to reflect, whether we are not cloſely and haſtily imitating them.

In eſtimating the general character of The Lay, it is proper to diſtinguiſh between its merit, as an imitation of the old metrical romances, exhibiting the cuſtoms, manners, and ſuperſtitions of the ſixteenth century, and its excellences or faults as a poet. We muſt ſit on judgment on Mr. Scott both as an antiquarian and a poet, although we confeſs that the very ground of the praiſe we ſhall cheerfully and juſtly beſtow upon him, in his former character, will lead us not to queſtion his powers, but to blame his judgment and his execution in that character; in which we ſhould always meet him with the moſt

moſt pleaſure. In one word, it appears to us morally impoſſible, that a ſtrict, cloſe, uniform adherence to the cuſtoms and ſuperſtitions of antiquity, ſuch as would ſatisfy the profound and zealous antiquarian, can enter into the ſame compoſition that will enrapture the lover of poetry.

No perſon can doubt Mr. Scott's knowledge of every thing that relates to the family hiſtory, the feuds, the cuſtoms, and the ſuperſtition of the ancient borderers. In all theſe reſpects the work is unobjectionable, as an imitation of the metrical romance: but we think that the incidents and plot might have been managed in ſuch a manner as to have afforded equal opportunity of introducing every thing relating to ancient manners and opinions, and at the ſame time to have created more intereſt, during the progreſs of the ſtory, and to have produced more effect from its cataſtrophe. The vengeance of the Ladye, the glutting of that vengeance, by training her infant ſon to liſp the deſtruction of his father's foes, and the love of Margaret for one who muſt neceſſarily be an object of that vengeance, open to our view, at the commencement of the poem, an intereſting proſpect, which vaniſhes from our ſight at the unneceſſary introduction of the incomprehenſible dwarf. Mr. Scott's determination to include an account of as many of the ancient ſuperſtitions as poſſible, has weakened the effect of the work, conſidered merely as a metrical romance.

But the work, conſidered as a poem, has ſuffered much more from Mr. Scott's predilection for antiquarian knowledge. It is thus expoſed to the introduction of many dry and unintereſting circumſtances, while, at the ſame time, it is cut off from many beauties. Thoſe paſſages are the moſt beautiful in which the antiquarian is loſt in the poet: and thoſe paſſages which are moſt learned are the leaſt intereſting and the moſt tireſome. Of the cuſtoms, manners, and ſuperſtitions of our anceſtors, it appears to us that the former, in general, muſt be quite unmanageable in the hands of a poet; and that it is dangerous to meddle even with their ſuperſtitions. The manners alone can be moulded by the poet's fancy into that form which will claſs with the other creatures of his power. Among our anceſtors we find a bold, impetuous, and frank diſpoſition and behaviour, the exact repreſentation or natural language of which muſt always intereſt in a high degree; whereas, there are few of their cuſtoms or ſuperſtitions, that do not ſtrike their more poliſhed and leſs credulous deſcendants with a ſtrong ſenſe of abſurdity or cruelty. In depicting the manners of former times, every thing that would diſguſt or create too powerful a feeling of horror may be ſhaded off into the more pleaſing tints of blunt ſincerity and unwearied friendſhip. Beſides, an

accurate

accurate delineation of ancient manners requires not the obſolete language of the times; but this is eſſentially neceſſary to a correct account of their ſuperſtitions, or cuſtoms.

The popular ſuperſtitions of the borderers embrace a ſet of beings, on whom, even when we believe on their exiſtence and powers, we cannot look with any degree of awe. Their very diminutive form, and the miſchievous tricks about which they are ſuppoſed to be continually engaged, make us deprecate their wrath, rather as very troubleſome than as very dangerous enemies. Hence, when we free our minds from a belief in their exiſtence, the mention of their operations unavoidably produces emotions by no means favourable to the intereſts, or conſonant to the dignity of the higher kinds of poetry. In the beings with whom the ſuperſtitions of the eaſt make us acquainted, there is, on the contrary, ſomething grand and awful: their form and their powers are more than mortal; they do not teaſe man with petty miſchievous tricks: they raiſe their inviſible arm againſt his higheſt intereſts. There is in the repreſentation of theſe beings ſomething ſo congenial to thoſe qualities, which always raiſe ſublime emotions in the mind of man, or, at leaſt, engage and intereſt his attention, that they produce a more powerful effect when judiciouſly introduced, than thoſe ſupernatural beings of our own country, whoſe exiſtence was once the belief of our childhood, and ſtill ſometimes obtrudes on our imagination.

We cannot help wiſhing, therefore, that Mr. Scott had confined his poem to the manners and ſcenery of the borders: the ſcenery is not touched upon, except in one or two paſſages, though that part of Scotland, we ſhould have thought, might, by a very allowable licenſe in a poet who ſung of remote times, have afforded landſcapes highly beautiful and pictureſque. We by no means coincide with our author in the opinion which is implied in his laviſh praiſe of Mr. Leyden's Scenes of Infancy, that Tweed or her tributary ſtreams have found a poet worthy of them; and we ſhould gladly receive from Mr. Scott more ample, though we cannot expect more deciſive and pleaſing proofs, of his powers as the poet of nature and feeling, than he has given us in his preſent work: We recommend this direction of his talents the more earneſtly, as, while the work before us has unfolded an inclination and an ability to excite the ſofter and more pleaſing emotions of the human heart, it has, in our opinion, failed in almoſt every inſtance, where he attempts a more lofty ſtrain.

ART. XII. *Ode Græca, Præmio dignata quod donavit Academiæ Cantabrigienſi Vir Reverendus Claudius Buchanan, A. B. Coll. Regin. Cantab. et Vice-Præpoſitus Collegii Bengalenſis, in India Orientali. Auctore Georgio Pryme, A. B. Trin. Coll.* Cantabrigiæ, Typis Academicis excudebat R. Watts; proſtant venales apud Cadell et Davies, &c. Price 2s. 1804.

THE Greek Sapphic is conſtructed upon a different plan from that of the Latin, and has more uniformly the appearance of an Epichoriambic, to which ſpecies of verſe it belongs. In Sappho the pauſe is generally upon the fourth ſyllable; in Horace invariably, we believe, upon the fifth. The former is thus made to aſſume a more elevated tone, and is admirably calculated for the introduction of thoſe mellifluous and expreſſive compounds, which ſo peculiarly grace the Greek language.

Mr. Pryme has not been inattentive to this diſtinction, although we think he has not contrived to render it ſo ſubſervient to the harmony of his verſe as he might have done.

It evidently is not enough to have a word end in a given place of the verſe, unleſs the adjoining words contribute their ſhare alſo toward the eaſy or majeſtic flow of the period. His ſentences are affectedly ſhort and abrupt; the eliſions at the cloſe of his lines harſh: and, by an attempt to adhere rigidly to the Æolic dialect, he has given an uncouth ſound, as well as appearance, to many of his expreſſions. Such words as βέβαλαι, ἄδαλαι, and ἔραμον, require more ſkill in combining ſounds than Mr. Pryme is maſter of, in order to render them tolerable to our ears.

We think alſo that he has not managed his plan with exact propriety. It was evident, from a conſideration of the ſubjects, connected by Mr. Buchanan with that for the Greek Ode, that he had a reference to the light of ſcience, particularly as now reviving with additional luſtre in the Eaſt. Mr. Pryme has however confined himſelf ſtrictly to φῶς γενέσθω in its Scriptural ſenſe In purſuing the progreſs of light through the material world he has undoubtedly been happy in his adaptation of paſſages from claſſical authors, and thrown an air of learning over the whole which is highly creditable to his attainments. But after his rejection of the profane Muſes in the outſet, the heathen names of the planets have a very ſtrange appearance. Ἑρμᾶς, Ἀφροδίτα, Ἄρης, &c. ſeem to be out of place, even though their names only are borrowed. But he has ventured upon a ſtill greater deviation from propriety, when, alluding to the end of the world, he deſcribes the ſun as about to be deſtroyed by the child-devouring time: κουροφόρος χρόνος—an alluſion to Saturn, which is ſurely out of place.

Let it not be imagined that, by these observations, we have a thought of depreciating Mr. Pryme's merit, and still less that of the learned body to which he belongs. It would be strange indeed, if the composition of so young a man, in so very difficult a language, could be without its faults; and we flatter ourselves that in thus pointing out some which occur to us, we are rendering an act of kindness both to him and his fellow students. We desire to repeat that his Ode exhibits great marks of research in the best models of composition; and in point of correctness it is extremely meritorious. If he has failed in judgment, he has failed in that which can only be acquired by years;—and that he has not failed in the essentials of spirit and vigour, which are more attractive in poetry and more appropriate to the age of the poet, will be evident from the following passages.

" Ποῖ φρενοπλανῆς φέρομαι πτεροῖσιν
ὑψιφοίτοις Φαντασίας; κέλευθα
ἀστιβῆ θνατοῖσι λιπὼν, προθύμως
γᾶν καταβαίνω.

Πόντιος βυθῶ θόρυβος πέπαυται,
φαίνεταί τε χθὼν βιόδωρος, ἀερῶν
ἐκσκεδάσθοισα τροπάρθιθε κόλπων
ἄνθεα πόιας

μαλθακᾶς· κρόκω θυόεσσ' ἔθειρα
βλαστάνει· τὰς πορφυρέας ἀνοίγει
εὔπτυον πτύχας ῥόδον· εἴαρος πάνθ'
ἁδέα θάλλει,

ταμφόρω Γαίας τέκεα, σπορητὰ
ἐν λοχεύμασιν καλύκων· ἐλαία
ἄμβροτον στάσδει δρόσον, ἀμπέλω τ' ἐ-
υπλεκὲς ἔρνος.

* * * *

—— αὖτις ἔλαμψε γᾶρυς,
" Φως γενέσθω·" χὠ Θεὸς ἐσκέδασσε
νύκτα μέλαιναν,

ἄμβροτον πορὼν φάος· ὑψίθωκος
πημάτων λυτήριος ἦνθεν ὦναξ,
ἀθλίοισιν ὠρανόθεν βροτοῖς εὐ-
άγγελος ἦνθεν

ἃ χάρις ζωθάλμιος ἐκλύεισα
δυσλύτως δεσμὼς θανάτω. Τρόπαιον
ποῦ πόκα στάσεις, ἀΐδα; τεὸς ποῦ
πικρὸς ὄιστός;

ART. XIII. *A Deſcription of the Genus Pinus, illuſtrated with Figures, &c. By Aylmer Bourke Lambert, Eſq. F. R. S., F. S. A. Vice Preſident of the Linnean Society.* Atlas folio, pp. 86, with 38 Plates. Price 10*l.* 10*s.* plain, or 42*l.* coloured in the ſtyle of original drawings. London. White. 1803.

BOTANY has of late been very highly cultivated in this country, and has engaged more of the attention of the higher claſſes of ſociety than any other ſcience. For this pre-eminence it is, in ſome meaſure, indebted to its connection with gardening, which often introduces the ſtudy of this branch of Natural Hiſtory. This attention of the higher claſſes has certainly contributed to the advancement of the ſcience; but it has, at the ſame time, been productive of ſome inconveniences, as it has occaſionally led to the publication of works which might otherwiſe be of general uſe, in a form ſo expenſive as to be nearly out of the reach of the philoſophical ſtudent. This is actually the caſe with the work now under review, ſince the price even of the uncoloured copies, if extended throughout the whole ſyſtem, would raiſe the botanical library to an enormous expence. As a ſpecimen of elegant engraving and typography, it will challenge a competition with any work on botany, and certainly does very high credit to the liberality of the author; but, at the ſame time, the expence muſt neceſſarily hinder many, to whom it might be ſerviceable, from enjoying the benefit of Mr. Lambert's labours, while at the ſame time its awkward ſize, ſo much beyond the uſual ſtandard of books, muſt derange the œconomy of the Library, and tend, however unjuſtly, to remove it from the place it ought to occupy among the other monographiæ of the vegetable kingdom, and to conſign it to an unmerited oblivion among the lumber of the book-room; whereas, had Mr. Lambert been content that his work ſhould have been of the ſame magnitude with thoſe of Ehret, Miller, Curtis, &c. it might have ſtood on the ſame ſhelf with them.

The rapid advance of botany, in the diſcovery of new ſpecies, has ſo increaſed the limits of that ſcience, that it has become impoſſible to treat of it ſufficiently in detail in a general work. Hence the increaſe which has taken place in monographic deſcriptions of the ſeveral genera, the motive of which cannot be too highly applauded. No one can peruſe thoſe excellent eſſays, on the Genus Pauſus, by Profeſſor Afzelius, and on the Britiſh ſpecies of the Genus Carex, by Dr. Goodenough, without being fully ſenſible of the benefit to be derived from theſe works, however circumſcribed. Indeed, the ſkill diſplayed by the great Architect of the Univerſe is ſuch, that it requires the powers of the human mind to be con-

fined within a narrow compaſs of inquiry, in order to form a juſt conception of the perfection of his works.

The Genus Pinus has long been conſidered as involved in many difficulties, and much obſcurity. This has ariſen partly from leſs attention having been paid to arborefcent than to herbaceous plants, and ſtill more from the circumſtance of authors having formed their deſcriptions chiefly from dried and mutilated ſpecimens. Even Linnæus, as Mr. Lambert juſtly obſerves, ſeems to have been very partially acquainted with the changes produced by diverſity of ſoil and the various ſtages of growth. Various ſpecies of pinus are diſtinguiſhed with the moſt accuracy in the *Hortus Kewenſis;* but the confined nature of that work, reſtricted to a ſingle garden, neceſſarily prevented the enumeration of all the ſpecies, and conſequently the more accurate diſcrimination of thoſe actually enumerated.

Mr. Lambert, conceiving that a new arrangement of the genus would be deſirable, was led to devote his attention to the ſubject, particularly as the cultivation of deal timber is an object of great national importance. In a country like England, which may boaſt with ſo much juſtice of the attention which the landholders pay to the improvement of their eſtates, a treatiſe upon this genus muſt be particularly deſirable; as there is reaſon to ſuppoſe that the plantations around the ſeats of the opulent being compoſed too much of one ſpecies, viz. the Scotch fir, (a ſpecies, by no means, the moſt beautiful, or moſt profitable) is owing to the other ſpecies not being properly pointed out. Mr. Lambert has performed his taſk in a manner which ſhows he has not ſpared any expence in the execution of it. We are therefore the more ſorry to perceive in it ſome ſpots which we think ſhould have been avoided in a work of this elegant and expenſive nature.

Mr. Lambert's characters of the genus vary, in ſome degree, from thoſe uſually given, and are thus enumerated by him:

" Character genericus.

" Monœcia Monadelphia, *Linn.* Coniferæ, *Juſs.*

" *Flores amentacei monoici.*

" Maſculi.

" *Calyx. Amenti* Squama.

" *Corolla* nulla.

" *Stamina. Filamenta* plurima, infernè connata in columnam. *Antheræ* biloculares ſupernè ſubcriſtatæ

" Fœmineı.

" *Calyx. Strobilus* conſtans *ſquamis* imbricatis, biſloris, perſiſtentibus, induratis, ſingulis *ſtigma* ferentibus.

" *Corolla* nulla.

" *Piſtillum. Germen* minimum, geminum, ſquamis ſupernè intertum.

ſertum. *Stylus* nullus, niſi ſtrobili ſquama. *Stigma* in apice vel dorſo ſquamæ.

" *Semina* bina, oblonga, plùs minùs alata."

In thus departing from the character of former ſyſtematiſts, Mr. Lambert ſeems to have been led into a contradiction. Each ſcale of the female catkin has indeed two ſeeds; but, as each ſcale is allowed by him to carry two flowers, it is evident that each ſeparate flower has only one ſeed or nut, agreeable to the former character of this genus, as given by Linnæus and others. The ſame may be obſerved reſpecting the germen, for ſurely that part cannot be ſaid to be double if the ſcale is conſidered as two-flowered. It is alſo contrary to the uſual practice of the botaniſts to conſider, as Mr. L. appears to have done, the claſs and order as forming a part of the generic character, as the proper place of the genus in the ſyſtem, will appear from the characters themſelves, if they are properly drawn up.

The author enumerates 32 definite ſpecies, beſides one which is dubious. The definite ſpecies are arranged into three ſections, viz. thoſe which have ſeveral leaves (from two to five) iſſuing from a common ſheath; thoſe with ſolitary leaves ſurrounding the branches; and laſtly, thoſe which have numerous leaves in bundles from a common ſheath. Here we cannot but remark what appears to us to be a defect in the arrangement of the ſpecies. To inſert the ſpecies with ſolitary leaves between the other two diviſions, has, to ſay the leaſt of it, a very awkward appearance. If they had been placed firſt, and the other diviſions followed in their preſent order, or if the third diviſion had been put firſt, this irregularity would have been avoided. The ſpecies which the induſtry of the author has enabled him to collect are thus enumerated:

" * Foliis pluribus ex eàdem baſi vaginali.

" 1. Pinus ſylveſtris Linn. the Scotch fir. 2. P. pumilio the mugho, or mountain pine. 3. P. Bankſiana, the Labrador, or Hudſon's Bay pine. 4. P. Pinaſter Hort. Kew. the pinaſter. 5. P. Pinea Linn. the ſtone pine. 6. P. maritima, the maritime pine. 7. P. Halepenſis Hort. Kew. the Aleppo pine. 8. P. Maſſoniana, the Indian pine. 9. P. inops Hort. Kew. the Jerſey pine. 10. P. reſinoſa Hort. Kew. the pitch pine. 11. P. variabilis, the variable-leaved baſtard pine. 12. P. Tæda Linn. the frankincenſe pine. 13. P. rigida Mill, the three-leaved Virginia pine. 14. P. paluſtris Mill, the ſwamp pine. 15. P. longifolia Roxb. the long-leaved Indian pine. 16. P. Strobus Linn. the Weymouth pine. 17. P. Cembra Linn. the Siberian ſtone pine. 18. P. Occidentalis Swartz, the Weſt Indian pine.

" * * Foliis ſolitariis ramos ambientibus.

" 19. P. Abies Linn. the Norway ſpruce fir. 20. P. alba Hort. Kew. the white ſpruce fir. 21. P. nigra Hort. Kew. the black

ſpruce fir. 22. P. rubra, the Newfoundland red pine. 23. P. Orientalis Linn. the Oriental pine. 24. P. picea Linn. the ſilver fir. 25. P. Balſamea Linn. the Balm of Gilead fir. 26. P. Canadenſis Linn. the Canada pine. 27. P. taxifolia, the Nootka fir. 28. P. lanceolata, the broad-leaved fir.

"* * * Foliis numeroſis faſciculatis, ex unâ baſi vaginali.

"29. P. Larix Linn. the larch. 30. P. pendula Hort. Kew. the black larch. 31. P. microcarpa, the red larch. 32. P. Cedrus Linn. the cedar of Lebanon."

To theſe is to be added P. Dammara, the Amboyna pitch pine; on which, as being a very intereſting ſubject, we ſhall hereafter make ſome obſervations. We muſt here obſerve, that the regard we owe to the public will not allow us to be ſwayed by the great beauty of the plates, ſo as to paſs over the very obvious defects in the literary part. The deſcriptions of the trees are, by no means, ſo ſatisfactory as we could have wiſhed them. Neither has Mr. Lambert attended to the directions of Linnæus in the arrangement of the ſynonyms, which are placed, in fact, without any apparent order. The directions for the culture of the ſeveral ſpecies are, in general, very incomplete; the phenomena of the germination and growth of the plants are ſcarcely ever noticed, although theſe ought to have been detailed at full length, as it is without doubt treſpaſſing too much on the purſe, even of the moſt opulent individuals, to publiſh a work of this price unleſs it contains the whole that is known concerning the ſubject. We ſhall now add a few remarks on ſome of the ſpecies as they occur in the work.

P. ſylveſtris. This ſpecies is found in Scotland, being the only one which is a native of this iſland. Mr. Lambert, in a note to P. alba, ſpeaking of the county of Mayo in Ireland, ſays,

"I have obſerved extenſive remains of *P. ſylveſtris;* the old roots almoſt covering the bogs, and ſo little decayed that the poor people dig them up in order to convert them into ropes for tying up the bedding, &c. in their cabins. The ſituation of theſe cabins being very damp, ropes made with hemp ſoon decay. I have bought three fir ropes as thick as cart ropes, and ſome yards long, in Caſtlebar market, for ſixpence each. The wood is daily cried for ſale in the ſtreets of Dublin by the name of bog wood." (p. 40.)

P. Bankſiana had been inſerted in the Hort. Kew. as P. ſylveſtris divaricata ♂, but as it is an American plant, Mr. Lambert is of opinion (and in this we perfectly agree with him), that it is of courſe very unlikely to be a variety of the P. ſylveſtris.

P. Pinaſter.

P. Pinaſter. In the Hort. Kew. we are informed that it was cultivated by Gerarde in 1596. Yet Mr. Lambert ſays, "the firſt Pinus Pinaſter planted in England, was in Biſhop Compton's garden at Fulham, and is ſtill growing there in a healthy ſtate."

P. maritima. The two plates ſaid to repreſent this plant appear to us very enigmatical. In the firſt place, we are by no means ſatisfied that the ſpecimens exhibited are of the ſame ſpecies, the habit being very different in each. Secondly, the cones exhibited in the tenth plate, one from the Sherardian Herbarium, and the other from Sion gardens, are equally diſſimilar. To add to this we may alſo remark that Mr. L. expreſsly ſays, p. 14, that the ſcales repreſented in that plate belong to the Sherardian cone, although, ſo far as we can judge from the drawing, they belong to the other.

P. Maſſoniana. This is an entire new ſpecies, which Mr. L. thus characterizes: "P. foliis geminis tenuiſſimis longiſſimis; vaginâ abbreviatâ, antherarum criſtâ dentato-lacerâ." It grows in China, and is thus deſcribed:

"*Arbor* ſtipulis ciliato-pilofis, vagines filamentoso-laceris. *Folia* 3—4 uncialia, anguſta, canaliculata, margine ſcabra. *Amenta maſcula* pedicellata. *Antherarum* criſta plana, reniformis, dentato-lacerâ.

P. variabilis. Only two trees of this ſpecies could be found in this country by Mr. L., one at Pain's Hill, the other at Kew. He conſiders it as a diſtinct ſpecies, yet we may obſerve that both Duroi and Mönch look upon it as a variety of P. inops; to which opinion Dr. Pott alſo accedes.

P. Læda. We are ſurprized that the author ſhould not have added to his remarks on the uſual puny ſtate of this ſpecies, which is cauſed by the poor ſoil on which they in general grow, the obſervation reſpecting their growth in Count Veltheim's garden at Harbke. Dr. Pott, in his edition of Duroi's Baumzucht, (a work from which the ſynonyms are conſtantly quoted by Mr. Lambert) informs us, that in 33 years the frankincenſe pines are become 4 feet in diameter, and 38 feet in height.

P. longifolia. This is a new ſpecies, communicated by Dr. Roxburgh.

"P. foliis ternis tenuiſſimis longiſſimis pendulis, vaginâ elongatâ, ſtipulis integerrimis deciduis, antherarum criſtâ convexâ integriuſcula."

"Habitat in montibus Napaulenſibus, Indiæ Orientalis."

"*Arbor* vaſta, excelſa. *Folia* demùm pendula, ultrà pedalia gracillima, ſubtùs ſtriata, convexa, ſuprà canaliculata, nervo tenui, prominulo, margine undique ſerrulato-ſcabra. *Vaginæ* ſemiunciales, vel paulò longiores, læves, apice laceræ. *Stipulæ* breves, integerrimæ, recurvæ, deciduæ. *Amenta maſcula* ovato-cylindracea, du-

plò quam in præcedente (P. paluſtri) breviora; antherarum criſta priori ſimilis ſed latior: *fœminea* globoſa, pedunculata, erecta. *Strobili* ovati, parùm incurvi, tuberculoſi, nec muricato-ſpinoſi, haud biunciales."

P. Strobus. Mr. L. has omitted an important improvement of M. Scheidlin of Wirtemberg, who has found the means of expeditiouſly multiplying this well known and valuable tree, by engrafting branches of it on the ſtems of P. ſylveſtris

P. Occidentalis. This ſpecies, which grows in the mountains of Hiſpaniola, although mentioned and figured by Plumier, is ſo little known in Europe, that Mr. L. has not given any figure of it.

P. Abies. Of the culture of this valuable tree not a ſingle word is ſaid!

P. alba. To Mr. L.'s obſervations we may add, that in the garden at Harbke, this tree has grown in 33 years 50 feet in height, and expanded the branches to the diameter of 20 feet; the trees themſelves being three feet eight inches in circumference.

P. rubra. It is doubtful whether this is a diſtinct ſpecies.

P. Orientalis. Mr. Lambert has given a copy of a drawing of this ſpecies made by Aubriet, under the direction of Tournefort, which is now in the poſſeſſion of Juſſieu: and has added ſpecimens of a Chineſe pine, which he thinks (in our opinion very improperly) is the ſame plant. The foliation of Tournefort's tree is very beautiful and ſtriking; the Chineſe ſpecimen is too imperfect to exhibit this peculiarity: but the cones are completely ſeſſile, and apparently ſingle, while thoſe of the original Greek tree have long ſtalks, and are double.

P. Canadenſis. This, we believe, is generally called the hemlock ſpruce.

P. taxifolia. A new ſpecies, of which the figure was taken from a ſpecimen in Sir Joſeph Banks's collection. Mr. Lambert thus deſcribes it:

"P. foliis ſolitariis planis integerrimis, ſtrobilis oblongis, antheris inflato-didymis.

"Habitat ad Americæ borealis oras occidentales.

"*Habitus* P. Canadenſis, at *folia* anguſtiora et paululùm longiora, integerrima. *Amenta maſcula* ovata, ſubſeſſilia, multiflora; antheris inflato-didymis, criſtâ reflexâ, minimâ."

P. lanceolata. Mr. L. gives the Abies major Sinenſis pectinatis taxi foliis ſubtus cæſiis, conis grandioribus, ſurſùm ringentibus, foliorum et ſquamarum apiculis ſpinoſis, Pluk. Amalth. Botan. 1. t. 351. fig. 1. as ſynonymous to this ſpecies, but the ſhape of the leaves is totally different in Plukenet's figure. This curious ſpecies is thus deſcribed:

"P. foliis

" P. foliis ſolitariis lanceolatis planis patentibus, ſtrobilis globoſis; ſquamis acuminatis.

" Habitat in China.

" *Folia* ſeſſilia, undique patenti deflexa, ſeſquiuncialia, lanceolata, acuminato-pungentia, rigida, plana, integerrima, margine ſcabri uſcula. *Amenta* nondum nobis innotuere. *Strobili* magnitudine nucis juglandis, ſeſſiles, nutantes, globoſi, læves, ſquamis ovatis, acutis, mucronulatis."

P. Larix. We think Mr. L. is by no means juſtified in his reference to Prof. Martyn's dictionary for directions reſpecting the culture of this ſpecies. The author ſeems conſtantly to forget the price of his work.

P. Cedrus. We have here another inſtance of Mr. Lambert's total diſregard to the purſes of the purchaſers of his work. Becauſe a good figure of this plant is to be found in Ehret's " Plantæ Selectæ" publiſhed by Trew, (which we may further remark, is a ſcarce and expenſive work) he has not given any repreſentation of this ſpecies.

P. Dammara. This is a very remarkable tree, which, although it is coniferous, yet appears to be too imperfectly known to be placed with any confidence in the Genus Pinus, and the more ſo, as Mr. L. is of opinion that it is dioecious. It is thus deſcribed:

" P. foliis oppoſitis elliptico-lanceolatis ſtriatis.

" Dammara alba. *Rumph. Amboin.* v. 2. 174. t. 57.

" Arbor Javanenſis Viſci foliis latioribus conjugatis, Dammara alba dict. D. Sherard. *Raii Hiſt.* v. 3. dendr. 130. Herb. Sherard.

" Habitat in Amboinæ excelſis montibus ſolo argillaceo.

" DESCRIPTIO.

" *Arbor* ex auctoritate Rumphii, abietiformis, excelſa, caudice ſimplici, tereti, glabro, comâ parvâ.

" *Ramuli* folioſi, tetragoni, glabri. *Folia* oppoſita decuſſata, breviùs petiolata, elliptico-lanceolata, obtuſa, integerrima, coriacea, glaberrima, nitida, nervis plurimis parallelis obſoletè ſtriata. *Strobilus* ovatus, ſquamis obtuſis, muticis, ſuprà marginatis. Semina elliptica, compreſſa, ſulcata, apice emarginata, hinc alata, alà rotundato cuneiformi."

We may here remark, that notwithſtanding the breadth of the leaves, they are not ſo remarkably different from the reſt of the genus as they appear to be; for we muſt obſerve, it appears from the deſcription (but not very clearly from the figure) that they have no midrib, but are ſtriated lengthwiſe; a particularity which ſuggeſts the idea of their being in fact a congeries of the common narrow leaves of the genus, laterally united to one another.

The valuable reſin produced by this tree is well known in India " under the name of dammar-puti, dammar-batu, or

white dammar." Mr. L. however, afterward tells us that dammar-puti, or batu, ſignify, in the Malay language, ſtone-reſin.

To this work is added "ſome account of the medicinal and other uſes of various ſubſtances prepared from trees of the Genus Pinus," by Dr. Maton. This ſmall tract, in which the terebinthinate, and other uſeful products of this genus, are elaborately, and, in our opinion, accurately diſcuſſed, appears to greater advantage from its proximity to the flimſy and defective production of Mr. Lambert, and we think it might be uſefully reprinted in a ſmall and cheap form. After a general introduction, Dr. Maton treats, under the title of each ſpecies, of its different products. Theſe are not only the different ſpecies of turpentine, reſin, pitch, tar, various eſſential oils, lamp-black, but alſo ſpruce beer, bark-bread, together with the gum, manna, and purging agaric of the larch.

The work concludes with a copy of two letters, one "from Mr. Davis of Hommingſham, Wilts, relative to the timber yielded by various ſpecies of pines," which is well worthy the attention of planters. The other is from Mr. Marſham, on the inſects which are deſtructive to pines; together with an extract from Mr. Coxe's travels, relating to Chriſtiana deal.

Mr. Lambert informs us in the preface, that he means to proſecute the work, and to go through the natural order of *Coniferæ*. We always rejoice at the promiſe of any addition to the claſs of monographic works, being well convinced of their utility. Still, however, we are not ſatisfied with their being publiſhed on ſo expenſive a plan, becauſe it greatly diminiſhes the uſe that may be drawn from them. The purſuit of knowledge is, from its great extent in the preſent day, ſufficiently expenſive without any adventitious drain on the pocket, for the mere purpoſes of ſplendour. Mr. Lambert regrets, in his preface, that "the facility of procuring pleaſures of all kinds in a gay and rich metropolis, added to the charms of the faſcinating ſociety in which we live, hold out temptations which encroach terribly on literary leiſure, and only leave room for a few ſacrifices to celebrity." This ſentence furniſhes us with a key to his conduct. Whatever may be ſaid of others, Mr. Lambert has, in his ſplendid publication, ſacrificed not only to celebrity, but alſo to vanity. Had this ſacrifice been made entirely at his own expence, we ſhould only have lamented that he had not applied his liberality in a manner more likely to conduce to general utility; for, as we have already obſerved, the very high price, even of the uncoloured copies, added to the extreme inconveniency of the ſize, will, we think, confine the knowledge to be derived from it within very narrow limits.

No errata are given, yet we have accidentally diſcovered a few errors which ought not to have a place in a work of ſuch high price. In the ſynopſis of the ſpecies, we are referred to Tab. 2, both for P. ſylveſtris, and P. Pumilio. The firſt ſhould have been quoted Tab. 1. At the end of the preface, in the title of Wangenheim's Beytrag, we find "tutſchen holzgeſechten," for Teutſchen holzgerechten. In the ſynonyms of P. Cedrus, for *Trew Ehr.* t. 1, 4. 28, 60, 61, read *Trew Ehr.* p. 28, t. 60, 61.

ORIGINAL COMMUNICATION.

THE Editors learn with much pleaſure that the alteration of their plan (announced in their late Addreſs to the Public) by which Original Communications will occaſionally be admitted, has already received the approbation of many diſtinguiſhed ſcholars. They are in conſequence enabled to lay before their readers the following paper; and they do this with the greater ſatisfaction, as it entirely meets thoſe views which alone could induce them to deviate, even in ſo ſlight a degree, from the uſual mode of conducting Literary Journals. The communication proceeds from a quarter of acknowledged reſpectability; and co-operates with the wiſh ſo ſtrongly felt by the Editors to render the Imperial Review a channel for the diffuſion of elegant and accurate obſervation upon claſſical ſubjects.

ATTEMPT TO CORRECT AND ELUCIDATE A PASSAGE IN DEMOSTHENES.

IN the ſpeech *περὶ τῆς εἰρήνης* occurs a ſentence which muſt be pronounced unintelligible in its preſent form; at leaſt, if we may judge from the fruitleſs attempts which have been made to tranſlate it. In order to ſhow the connexion and dependence of this ſentence, it may be right to quote the paſſage by which it is introduced. The whole runs thus in Allen's edition, p. 110.

—*οὐδέ γε, εἰ πάλιν πρὸς τοὺς Θηβαίους πολεμήσαιμεν δι' Ὠρωπὸν, ἤ τι τῶν ἰδίων, οὐδεν ἂν ἡμᾶς παθεῖν ἡγοῦμαι· καὶ γὰρ ἡμῖν κἀκείνοις τοὺς βοηθήσοντας ἂν, οἶμαι, εἰς τὴν οἰκείαν εἶτις ἐμβάλοι, βοηθεῖν· ὃν συνεπιστρατεύσειν οὐδετέροις. καὶ γὰρ ἀι συμμαχίαι τοῦτον ἔχουσι τὸν τρόπον, ὃν καὶ φραντίσειεν ἄν τις, καὶ τὸ πρᾶγμα φύσει τοιοῦτόν ἐστιν. οὐκ ἄχρι τῆς ἴσης ἑκαστός ἐστιν ἕυνους ὑμῖν, ὅυτε Θηβαίοις, ὡς τε εἶναι καὶ κρατεῖν τῶν ἄλλων· ἀλλὰ σῶς μὲν εἶναι ἅπαντες ἂν βόυλοιντο ἕνεκα ἑαυτῶν· κρατήσαντας δὲ τους ἑτέρους, δεσπότας ὑπάρχειν αὐτῶν, οὐδε εἷς.*

There is no variation in the text of Wolfius, Edit. Baſi- 1572, except that in the laſt line he gives *αυτῶν*, which is cerl tainly preferable to *ἀυτῶν*. Reiſke in his Oratores Græci, tom. i. p. 61, exhibits the text as it appears in Wolfius, with the exception

exception of ὧν καὶ φροντίσειεν instead of ὃν κ. φ, for which he has the authority of MSS. and of σῶς τε εἶναι, for ὥς τε εἶναι,—a ſubſtitution, for which he has not the authority of MSS.

The verſion of this paſſage runs thus in Allen; and by the help of Luccheſini, the firſt ſentence is an improvement upon Wolfius. But the clauſe, ὃν καὶ φροντίσειεν ἄν τις, is better rendered by the latter, *quæ et diligenter cogitanti ſeſe offert.*

Neque vero, ſi cum Thebanis denuo propter Oropum, aut privatum emolumentum aliquod belligeremus, quidquam damni a cæteris Græciæ civitatibus nobis obventurum arbitror. Nam eos qui fortaſſe vel nos, vel illos adjuvarent, ſi proprios utriuſvis agros vaſtari videant, operm eſſe laturos arbitror: ſed neutris ad alienam ditionem oppugnandam præſto futuros. Societatum enim ea eſt omnino ratio, etiam cum diligenter obſerventur: neque aliam ipſius rei natura patitur. Neque enim ulli vel vobis vel Thebanis adeò bene cupiunt, ut alterutros ſimul et incolumes eſſe et aliis imperare velint: ſed incolumitatem omnes ſuæ ſalutis cauſâ utriſque optant: ut vero alterutri, potiti victoriâ, ipſis dominentur, nemo.

Leland has tranſlated the paſſage with much elegance, but certainly without much adherence to his original. Theſe are his words:

"In like manner, another war with the Thebans for Oropus, or any ſuch private cauſe, could not, I think, diſtreſs us: for there are thoſe who would join either with us or them to repel an invaſion, but in offenſive meaſures, would concur with neither. This is the true nature, the very ſpirit of alliances. There are none ſo much attached to us or Thebes, as to deſire that we ſhould maintain our own power and triumph over our competitor. To be ſecure, they would all wiſh us for their own ſakes, but that either of us ſhould reduce the other to ſubjection, and ſo be enabled to give law to them, not one would bear."

It will have been perceived by thoſe who have taken the trouble to accompany me in this examination, that the grand difficulty reſts in the ſentence beginning ὀυκ ἄχρι, and that the difficulty is not at all relieved in either of theſe verſions. The words ἄχρι τῆς ἴσης are completely overlooked, and a meaning is given to εἶναι which it cannot poſſibly admit.—That ſome explanation or correction is neceſſary, cannot then be doubted. I would propoſe the following expedient, conſiſting merely of a change in the punctuation, and retaining, as before mentioned, Wolfius' reading ἀυτῶν.

——— οὐ συνεπιστρατεύσειν οὐδετέροις· (καὶ γὰρ ἂι συμμαχίαι τοῦτον ἔχουσι τὸν τρόπον, ὃν καὶ φροντίσειεν ἄν τις, καὶ τὸ πρᾶγμα φύσει τοιοῦτόν ἐστιν.) οὐκ· ἄχρι τῆς ἴσης ἕκαστός ἐστιν ἔυνους· ὔυθ' ἡμῖν, ὔυτε Θηβαίοις, ὥστε εἶναι καὶ κρατεῖν τῶν ἄλλων· ἀλλὰ κ. λ.

I conceive

I conceive that ὁυκ is placed after the parentheſis to recal the hearer's attention to the aſſertion ὁυ συνεπιστρατεύσειν ὁυδετέροις. Ἄχρι τῆς ἴσης may be rendered uſque ad æqualitatem. The meaning then is; "The reſpective allies are ſo far well-diſpoſed to us, as to wiſh us to preſerve an equality of power." i. e. "They are well pleaſed that we ſhould be enabled to keep each "other in check."

Εἶναι καὶ κρατῖν will ſurely admit this ſenſe, ut liceat etiam imperare; εἶναι being put for ἐξεῖναι, and καὶ, as it is very often uſed for vel, or quoque. "Our reſpective allies are not ſo "anxious to promote the welfare either of us or the Thebans, "as that it ſhould be permitted us *to have the complete maſtery* "*over our adverſary.*" Or this laſt part may be rendered, *to ſubdue the others alſo*; i. e. firſt to triumph over our adverſary, and then effect the ſubjugation of inferior ſtates in alliance with either party.

Reiſke quotes as a various reading to ὥστε εἶναι, from the index Lambini, ὥστε βούλεσθαι. This reading will produce the ſenſe I have given to the paſſage with more eaſe, perhaps: yet it does not appear abſolutely neceſſary.

If the parentheſis be thought objectionable, the neceſſity for it will be done away, if we expunge the monoſyllable ὁυκ immediately following.

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